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A/B - 4 - 59 8-5-11  
The passyon of our lord.

There ensueth a goostely treatyse of the passyon of  
our lordesu Jesu Chryst/ With many deuout contēpla  
cyons/ examples/ and extencions of the same.





Here foloweth the passyon of our lord Jesu cryst  
translated out of frenche into englyshe by Androwe  
Chertsey getylman. the yere of our lord. M. D. xx.

The prologue of Robert Coplande.



He godly vse of prudent wytted men  
Can not absteyne theyr auncient exercyse  
Recorde of late howe besily with his pen  
The translatour, of this sayd treatyse  
Hath him indeuered, in most goodly wise  
Bokes to translate, in volumes large and fayre  
From frenche in prose, of goostly exemplaire.

As is the flour of goddes commaundementes  
A treatyse also called Lucydar y  
With two other of the seuyn sacramentes  
One of christen men the ordinary  
The seconde, the craft to lyue well and to dye  
With dyuers other, to mannes lyfe profytable  
A vertuous vse, and right commendable.

And nowe this boke, of Christes passyon  
The which before, in langage was to rude  
Seyng the mater to be of grete compassyon  
Hath besyed hym that byce for to exclude  
In englyshe clere, with grete solycitude  
Out of frenshe at Wynkyn de Wordes instaunce  
Dayly desir yng, of vertues the fortheraunce.

Explicit.



**H**ow our lord Iesu Christ reysed Lazarus that  
 had lyen foure dayes deed / and of the report that  
 he made beyng at souper with our sauour Iesu.



**O**ur sauour / by his infynite power and might  
 from dethe to lyfe / reysed Lazarus  
 Beyng deed four dayes / in euery mannes syght  
 Shewyng him selfe omny potent and glorious  
 The iewes cōsydying / this myracle grete & struous  
 Call yng theyr counsell / from that day dyd conspyre  
 Our lordes dethe / as people moost enuyous  
 Hym to destroy / was holly theyr desyre.





Of the laude of almighty god & of  
the right sacred and moost blessed  
virgyn / his right digne mother  
our lady saynt Mary : And vnto  
all the sayntes celestyall of para-  
dyle. The passyon of our lord and  
sauour Iesu chryst is newly tra-  
nslated out of french into englysh

With addycyons of moral ptees : hystories / exam-  
ples / or fygyres. Takynge the beginning of res-  
uscitacyon and reysing of Lazarus : for that myra-  
cle among other done by our lord Iesu Chryst / was  
thoccasyon that the felons and false iewes dyd yma-  
gyn / and conspyred the dethe of Iesu Chryst. Where-  
fore it is to be noted : that the resuscitacyon and reys-  
ing of Lazarus was fyftene dayes before the pas-  
sion of Iesu Chryst / the which myracle was ryght  
euydent : and also the sayd Lazarus so named was  
of noble lygnage. And a great multytude of people  
was come to Ierusalem for to sanctify and make ho-  
ly the feest of Easter / the which at that tyme appro-  
ched nere : from thense resorted a great company of  
people vnto Bethanye / for to beholde the sayd Laza-  
rus newly reysed from deth to lyfe / the which byl-  
lage parteyned to Mary Magdalene and Marthe /  
systers vnto the sayd Lazarus : beynge the dystaunce  
of two myles from Ierusalem. For the which my-  
racle the superiours of the spiritualte were moeued  
with indygnacion and enuy agaynst Iesu chryst / by  
cause they perceyued that the vulgare & comen peo-  
ple set lytell by them / and folowed Chryst to here his



























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I haue well herde theyr clamoure and hys boyces /  
haue you not red in holy scripture: that by the boy-  
ces of infantes and of suckyng chyldre / þ̄ hast made  
partye thy laude and prayse. And with those wo-  
des Iesus put them to scylence / and it greued them  
greatly to here Iesus: but the comen people herde  
hym gladly / and they were rauysshed whan þ̄ they  
herde his doctryne. And not withstandyng þ̄ good  
dedes the which Iesus dyd vnto them / both in his  
doctryne and in restoring helth vnto the people dys-  
eased: there was not one persone in Hierusalem that  
offred him brede or drinke. Wherfore he retourned fa-  
styng into Bethanye into the house of Marthe and  
Mary Magdalene: in the which place was the blef-  
syd virgin Mary his mother in great dolour and an-  
guysshe of hert / where they souped togyder. And þ̄  
supper ended (as holy doctours maketh mencyon) Je-  
sus þ̄ moost part of the night spake wordes of cōfort  
to his mother vpon the great anguysshe þ̄ she sholde  
suffre / bycause of the bytter passion of her sone Iesu.

**H**ow the ierwes presented a woman taken  
in aduoutre vnto our lord Iesus Christ.

**A** poore woman synner / was taken in aduoutry  
By the scribes and phariseys / full of decepcyon  
Brought was to Iesus / sayeng maister right iustly  
This womā by our lawe / deserued hath punicion  
Our lord makyng no answer / to their subgestyon  
With his blessed synger / in the erth dyd woꝛpte  
Her accusers þ̄ beholdyng / with shame & confusyon  
Percepyng the pꝛodone synnes / fledde away rpte.



**U**pon the monday Iesus returned to Ie-  
rusalem / and whan he was in þe temple  
the iewes presented vnto him a woman  
taken in aduoutre / she had offended the  
lawe and broken the bonde of marpage.  
For þe whiche offence by the lawe she hath deserued  
to be stoned vnto dethe / and whan she was brought  
before Iesus / the seignyors of the y<sup>e</sup> lawe and the  
pharisyens sayde vnto hym. Maister this woman  
was lately in aduoutre & taken / and by oure lawe  
she sholde be stoned to deth / now shewe vs thy myn-  
de in this mater / for we wolde gladly knowe thy  
sentence. And they sayd these wordes to reprehensive  
him in his answer. For if he sholde haue sayd þe  
had deserued deth / they wolde haue take occasion to  
dysfame hym vnto þe people of inhumanyte / & y<sup>e</sup>gour  
& crudelyte: and yf he sholde haue sayd þe had not  
deserued þe dethe / they wolde haue sayd that he had  
be a trasgressour of Moyses lawe. And by that wol-  
de they haue founde occasyon to put hym to deth.  
Thā Iesus began to enclpne and bowe do wne his  
body and with his synger wrote in the erthe / the  
uangelyst maketh mencyon of the sentence that he  
wrote. But it is to presume that it was þe answer  
that he gaue vnto þe importunate question that they  
demaunded of hym: that is to say whyder þe woman  
so taken in aduoutre had deserued þe deth after þe lawe  
of Moyses or nay. Than Iesus stode vp & sayd vnto  
thē / yf there be any of you þe is without syn let hym  
throwe a stone at this womans heed / these wordes  
spoken Iesus inclyned hym þe seconde tyme & wrote



With his synger in þe erthe / the which as some doctours  
sayth was theyr synnes. Bycause he wolde it were  
known to them & to other / þat they were not apte to  
acuse þe woman / and whan they herde and perceyued  
these thynges they departed out of the temple & Je  
sus tarped onely with the woman. Than Jesus res  
dressed him standyng right by / and sayd to the wo  
man. Where be they that accuse þe / no man good lord  
sayd she / Well than sayd our lord and I wyll not co  
dempne the / go thy wayes woman & be in wyll no  
more to syn. With other penaunce was she not char  
ged. And whan the woman departed out of the tem  
ple the people entred into it. Jesus preched vnto the  
many holy doctrines: but þe pharisyers with other þe  
spyritualltespake with grete dyspyte inuypous wo  
des vnto him and called him demoniacle / þe is to say  
deuyllyshe. And they reputed his sadde doctryne  
tryples and madnesse of wytte: also they called him  
samaritayne the whiche was a grete iniury / as yf  
we sholde call a chrysten man a iewe or a sarazyn. Je  
sus answered and sayd that he had not in hym þe en  
my of nature humayn. but sayd I honour my fader  
and ye honoure me. and after these wordes as men  
furyous / they toke grete callyngs or stones & wolde  
haue stoned hym to dethe. Than Ihesus inuysyble  
went from them and departed out of þe temple / and  
as he went he sawe a man the whiche was blynde  
from the fyrst hour of his natiuite / and for the hel  
pyng of hym he myngled his spattell with the erthe  
and made an oyntment wherwithall he rubbed the  
eyes of the blynde man. And than he commaunded



him to go in to the waters of Syloe there to wash  
hym/ he accomplished the comaundement of Christ  
and after that he sawe with a clere syght.

**H**owe our lord Iesu Christ was assayled and tes-  
tyed in the temple/ of the superiours of the lawe of  
Moyses/ and of the saducyens/ pharasyens/ and her-  
rodyens: and how he answered them.

**T**he maisters of the lawe/ full of indygnacion  
Craytourously/ coniectured in theyr mynde  
Of our lord to aske/ a defuse questyon  
As people obstynate/ frowarde and unkynde  
Maister sayd one of them/ We do rede and fynde  
In goddes lawe/ commaundementes ten there be  
In this demaunde/ we be vnlearned and blynde  
Whiche is the greatest commaundement say ye?



**A**nd vpon tuesday in the gray mornynge  
Iesus retourned vnto the temple of Ihe-  
rusalem/ where he was greatly assay-  
led. first of the presydenes & moost aun-  
cientes of Iewes: & which demaunded  
of hym what authorite he had to expell out of y<sup>e</sup> tem-  
ple the chaungers/ and those which bought & solde  
byrdes and beestes/ the whiche the people offred in  
the sayd temple. Afterwarde he was assayled of the  
herodyens: temptyng him and demaundyng him/  
if it were lefull to gyue tribute vnto Cesar or nay: af-  
ter that he was assayled of the saducyens/ demaun-  
dyng of a woman the which had maryed seuyn hus-



bandes / the which of them sholde be her martyre or  
husbande in þ world that is to come. Jesus answered  
red vnto this questyon and sayd that þ bonde of mar-  
riage endureth onely in this world vnto the tyme  
that deathe hath departed them / for in þ world that  
is to come shall be no marriage / but those of they the  
whiche shall be founde dygne and worthy to be recey-  
ued of Christ / shall be egall vnto angelles and shall ne-  
uer dye. And the people hearyng these wordes before  
sayd marueyled greatly of his doctryne / and when  
the phariseys sawe that Jesus had put the saduc-  
eys to scyence / they assembled and counsayled togy-  
der howe they might demaunde of him some questi-  
on of difficulte / and one of them the which was re-  
puted moost sage came to Christe and sayd. Master  
shewe vs which is the gretest comaundement in þ  
lawe. Jesu answered him and sayd thou shalt loue  
thy lord god with all thy hert / with all thy mynde  
and with all thy power: it is the fyrst and the moost  
gretest commaundement. The seconde is thou shalt  
loue thy neighbour as thy selfe / in these two comaun-  
dementes is contayned all þ lawe & the prophetes.  
And thus Jesus imposed scyence to the iewes and  
vaynquished them by his clere and true doctryne /  
and afterwarde denounced and shewed he sholde be  
slayne of the iewes / for the which theyng they shol-  
de deserue the deathe pcurable of hell. Also he shewed  
them that the cyte of Jerusalem sholde be destroyed  
and the temple subuerted / and þ iewes sholde be dis-  
persed and made subgettes vnto dyuers seignour-  
es / and that other nacions sholde take theyr seignou-  
ry.

Passyon.

b




ries from them. and in the ende he declared the beges  
suncet hat he sholde take vpon them / for the effusy  
on of the blode of the prophetes from the tyme of A  
bell the Juste / vnto the effusyon of his propre bloo  
de / the which they coueyted traytourously to spyll.  
& thus he occupied that day tyll it was nyght. And  
Whan Iesus went towarde y mount of Olyuet / he  
shewed his discyples the estate of the fynable iuges  
ment / and the tokens the which sholde procede that  
day. wherfore his discyples demaunded of him say  
eng. Whan shall these thinges fortune / and by what  
maner of sygnes or tokens shall we knowe the day  
of thy fynall iugement. Iesus answered them and  
sayd: beware y you be not deceyued / for many shall  
come the whiche shall afferme that they are come in  
my name / and many shall be deceyued by reason of  
theyr wordes deceyuable. but byleue not you in the  
and before that I shall come to the extreme iugement  
there shall be insurreccyons of people. Also moche y  
there shall be nacion agaynst nacion / and one realme  
agaynst another. Also there shall be grete pestylence fa  
myngs & grete trebling of y erth. and these thynges  
shall be y begynnyng of dolour / & my seruautes your  
successours shall be troubled & suffre greuous affliccy  
ons & paynes corporals bycause they shall susteyne y  
fayth. And after y shall come y consummacyon of the  
world / & the sone of god & man: that is to say Christ  
shall come in a cloude w grete power & maieste & shall  
sende angels in to y four partes of y worlde w grete  
trumpettes & with a grete voyce to assemble all peple  
both good & euyl. And y the good people shall be put



on his right hande & the euill on his lyft hande, and  
he shall say vnto the gathered & set on his lyft hande.  
Becaufe ye gaue me no meate whan I was hungry  
ne drinke whan I thursted, ne clothyng whan I  
was naked, ne yet dyd visyte me whan I was seke  
ne buryed me whan I was deed, in my creatures  
the which were create vnto the synulptude & ymas  
ge of me. Whan ye shoulde haue had pyte and compas  
sion in my name, but ye had them in no regard. Go  
you now acursed in to the fyre perdurable of hell,  
the whiche is aparapled and ordeyned to the deuill  
& his companions. After that he shall say vnto them  
the which shall be set on his right hande: becaufe ye  
haue had pyte and compassion vpon them the whis  
che hath requyred of you in my name, meate, drin  
ke, clothyng, and herbozough for the loue of me,  
come you blyssed of my father, and take full possessy  
on of the realme eternall, the whiche hath be ordey  
ned for you from the beginnyng of the worlde. And  
after these wordes he sayd to his discyples: it is not  
vnknownen to you that within the space of two day  
es shall be the feest of Easter, at the whiche feest the  
sone of god and man shall be present, and the ierwes  
shall betray hym & deliuer hym to be crucified and  
put vnto dethe. Upon the wednisday Iesus tarped  
in Bethany in the house of Marthe with his tender  
moder cōfortyng & shewyng her þe mystery of his glo  
rious passyon & yode not þe day to the tēple of Jerusa  
lem, as he had done other dayes before. Than þe pha  
risees & other supiours of the lawe assēbled togy  
der vpon þe day for to auyle the howe they might put  
passyon.



Jesus vnto bethe. And some of the counsell consyde-  
ryng the peryl of his bethe sayd, be what ye put hy  
not to bethe on the first day, for than the people shall  
wonder vpon you and be styred with comocion and  
ye agaynst you. The comyn people foloweth him,  
and he is gretly honoured & reputed for a holy man  
among them. Wherfore suffre him to passe tyll þe ho-  
ly feest be past and the peple departed, than shall ye  
take him at your pleasure. And whā Judas knewe  
of this counsell he went to the princes of the clergy,  
to knowe whyder he might recouer any thyng of þe  
the which he accounted as lost in the oymntment that  
was poynted vpon the heed of our sayd our Christ.  
Wherof he had complayned before, and by the me-  
cy on of the deuyl he came in to the house of the soue-  
rayne byllshop where as the counsell was holden,  
and sayd vnto them. My fayre lordes, I knowe wel  
that my mayster is the cause of grete damage vnto  
you and shall be the occasyon of many euyls yf that  
ye fynde not the meanes to auoyde þe countre of him.  
What wyll ye gyue me and I shall deliuer hym in  
to your hādes. Than they promysed him .xxx. pens  
of theyr money, that was the tenth part of that mo-  
ney that the oymntment was valued at. And thus Jus-  
das recouered his part that he had lost, and after þe  
he sought tyme and place whan he myght deliuer  
his mayster to the iewes without knowlege of the  
people, to the intent that there might be no lettynge  
in the takynge of hym. And thus ended the Wed-  
nesday.





**C**onfess Judas: What was thy thought?  
 Whan thou vnto the iewes / thy mayster tolde  
 Thy heynous treason / falsly conspyred & wrought  
 By mannes tonge / can not be reherled and tolde  
 O man vnglacpous. Why were thou so bolde?  
 To set his price / at thirtie pence  
 It is not vnknownen / to yonge and olde  
 Thou hanged thy selfe / for thyne offence.

**T**hewe our lord Iesu Christ dyde eate the pascall  
 lambe with his discyples / and admynystred vn-  
 to them the pascall lambe.





**T**owarde Jerusalem/ our lord noye is goynge  
with his discyples/ to make his maundy  
Upon therethursday/ before his departynge  
where at was Judas/ y<sup>e</sup> wretche moost unboorthy  
Puttyng his handes/ right boldely  
In Christes dyshe/ who knewe his false entent  
Whose fete with other/ he wylthe right humbly  
And after to them/ he gaue the sacrament.

**W**ith teares of compassyon bewaylynge  
his innumerable paynes/ sythe he  
the onely sauour of all this worlde/  
which at one worde of his most myghty  
wyl hath create vs of nought and  
hath bouchesafe for our redēcyon to endure so byt-  
ter and cruell paynes so grete and intollerable/ that  
surmoūted by infynyte degrees all the paynes that  
euer mortall body endured. **O** deuout people mou-  
ued in hert with tender cōpassyon/ haue in mynde y<sup>e</sup>  
he hath suffred for vs miserable creatures and poore  
subgettes. for he beyng the myrrour of moost excels-  
lent beaute: had neuer in him selfe spotte of malyce/  
Wherof he myght worthely be reproched/ but all y<sup>e</sup>  
dolorous paynes wherewith his precyous body fro  
the estate of chyldehode in sondry wyse was agre-  
ued for our welthe and example were accomplished  
to the ende that we might in hym beholde the perfec-  
cyon of lyuynge/ moost agreable to attayne euer las-  
tyng felycite. But that holy friday in the whiche  
he suffred his ryght wylfull passyon to dye for our  
mysery and wretchednesse. with teares replenished



he than shewed vnto vs moost habundauntly / the  
establisshed loue and moost parfytte charyte / Which  
he so long towarde vs had in his brest imprinted. for  
than dyd he vnto his dethe departe beholdyng his  
moder wounded with sorowes darte. O swete sone  
I as a moder nowe vnclose the eyes of my thought  
beholdyng the true faythe enshadowed in the boke  
of the euangelyst vnder the cloude of parables & de  
uout estymacion. O howe dolefull was vnto you &  
departyng of your sone Iesus / Whan he departed to  
warde his dethe / & fyrst whan he toke of you his lon  
ge farwell on thursday at his last souper whā bothe  
he and you were herbourd in the house of Lazarus  
and Mary Magdalene. and whan he made his last  
voyage vnto Ierusalem to endure his bytter passy  
on. Alas howe lamentable was the departyng of  
you twayne: Whan ye sayd adewe my chyld / my  
onely reconforte and solace. from this houre shall I  
neuer enioye your presence / nor with myne eyes be  
holde you in this place / to the whiche he myght es  
cape this answere. Adewe my moost swete moder /  
adewe before all other my best beloued / in the hādes  
of my fader I comyt the gouernaunce of you. for  
so it is nowe I must acomplyshe that for y<sup>e</sup> whiche  
I entred in to this worlde. Or it may be so thei sayd  
thus in bewaylynges / syghinges / and complayn  
tes languorous. for so moche as the moost extreme so  
rowes hyndred theyr tonges of speche. you mother  
moost beautifull with inestymable pytie oppressed /  
as I maye relygyently coniecture / embraced your  
onely sone of all other moost fayre / y<sup>e</sup> swete lambe of



innocēcy deuoyde of gall and bytternesse the which  
Went to be slayne. yet he you right tenderly embras  
ced his moost pyteous mother / and ye arrested your  
pytefull bylage dystayned wteares vpon his shoul  
ders / Whan force in you thoroowe constraynt of incō  
parable wo was abated / to Whom ye sayd after ye  
had your strength agayne recouered . Fare ye well  
my childe for euer farwell . alas my moost dere sone  
my father / my soueraygne / a god moost glorious be  
to your pupssaunce be all thynges obeysaunt . I your  
mother all desolate / your meke handmayd / Whiche  
ye haue of your specyall grace bouched safe without  
my merytes so enterely to loue and exalt . Honour be  
vnto you with all mekenesse addressyng my supply  
cacyon / haue mercy I beseeche you on me your mo  
ther / and abyde with me this feest of Easter in Ber  
thany to escape the fury of these cruell iewes / Whi  
che thus contynually enserue your dethe / and here  
tofore wolde haue stoned you in the temple as ye do  
ryght well knowe . For I sawe they stones by the  
which they thretned you to the dethe / yf by your in  
fynite myght ye had not escaped the delueraunce /  
in lyke wyse as ye may now escape . Howbeit dere  
chylde your wyll be euer acōplished and not in me  
all though this be vnto me a moche dolorous depar  
tyng and to harde a farwell . and trewely I can not  
well forsake you but where soeuer ye go I wyll fol  
lowe : and of all your iopardes I wyll be parte ta  
ker . Deuout reder if thou euer knewest the paynes  
of loue / in especyall the loue the which is betwix  
betwene the mother and the chylde / thinke what pen



spue hertes these t wo had / Whan Iesus dyde vnto  
his dethe depart. And what might also say the dere  
beloued of Iesus repentaunt Mary Magdaleyne/  
Whan she behelde that greuous departynge and it  
cōsydered. What chere also might make þ̄ gode Mary  
the hostesse to Iesus Christ & right honourable byr-  
gyn: it is not to dout but þ̄ they were in right grete  
anguysshe and heuynesse with sorowfull teares say-  
eng oft a deuote so well vnto Iesus as vnto his apo-  
stles and discyples þ̄ they accompanied in grete heuyn-  
nesse. And in lyke wise whan he warned the inhaby-  
taunce of Bethany þ̄ they in no wyse sholde folowe  
hym in to Ierusalem. How be it for certayne our las-  
dy & Mary Magdalene with dyuers other folowed  
shortely after him / but I wolde fayne knowe what  
chere þ̄ madest: O traytour Judas and man moost  
vnfaythfull whiche the day before had promysed to  
deliuer thy maister Iesus in to þ̄ handes of his en-  
myes: What hert haddest þ̄ and what countenaunce  
dydest thou make whan thou dydest beholde & app-  
ceyue suche bytter and sorowfull complayntes: O  
thou without herte / or elles herte more harde than  
stone of marbyll / whiche dyde not cleue a sonder to  
beholde this dolorous compassyon.

**O** hert more feerle / more beestly and cruell than  
euer was ony / whiche woldest in no wyse bende ne  
abate thy obstynate courage / how might thy eyes  
endure to beholde this sorowe: how durst thou ap-  
pere in syght or shewe thy selfe the day that thou cō-  
sented vnto that treason / wherof sholde folowe such  
sorowe to þ̄ as was neuer none lyke: say to me Iu-  
das.  
Passyon.



Das fro Whens purchased thou þ boldnesse by þ Whi  
che thou durst by so amiable a countenance enclosyn  
ge thy malyce / lay soo famylierly vnto thy mayster  
Which dyd the so moch loue and honour / be of good  
chere seying the grete malyce of treason Which thou  
heldest inclosed secret in thy brest. Cursed be auarice  
the Which dyd so soze endarke thy hert With blynd  
nesse that thou haddyst not shame ne remorse of con  
science to consent vnto this grete and detestable tre  
space. Yet dyde þ blyssed moder benygne comende  
the by profoude charyte / Whiche she had to the and  
to all the apostles. ¶ Jesus than went in the waye  
Which draweth from Bethany to Jerusalem before  
all other / as an hardy and stronge prince in batayle  
agaynst our mortall enemy With all his mynisters  
and his apostles all penyfe and heuy folowed him /  
in spekyng and murmurynge agaynst the grete cru  
eltye and malyce of the iewes / and of the constancy  
and hardynesse of theyr maister Jesus. And Judas  
also Which was with the accompanied spake parauē  
ture to couer his treason more eygerly and cruelly a  
gaynst þ iewes than ony other / comendynge also þ cō  
stancy of his maister: in so moche þ he fered not to say  
vnto his mayster after þ. Am I he good lord þ shall  
betray the? ¶ Whan þ night approched þ lambe the  
Whiche sholde in short tyme after be sacrificed accompa  
nyed With all his apostles made his last souper / Whi  
che two of his discyples had ordeyned for hy in a pla  
ce Whiche he had tofore shewed to the by a signe or a  
token of one þ was charged With a burden of water  
at þ Whiche souper he ordeyned þ sacrament of þ au




ter. And after ward in þ presence of Judas he public  
shed to thē his passyon Whiche so fast approched. and  
Whā he had mynistred his blisshed body vnto Judas  
& ordred him prest. after þ sentence of some doctours  
he sayd vnto him: þ thing that þ entendest to do/ do  
it shortly/ & forthwith he deyped. Than Iesus made  
to the remenaunt of his apostels a sermon replenysh  
shed with high drynpte/ in þ Whiche he singulerly  
monysshed and warned thē to kepe loue and chary  
te in þ Whiche he had founde them. and there sholde  
no aduersyte seuer ne fondre them. And after that he  
had yelded graces for them vnto god his fader/ and  
prayed for them he departed late in þ night about. x.  
or a. xi. of þ clocke. Farther as touchyng the mysteri  
es Whiche were acomplished in his last souper. I  
Wyll not pcede/ but I shall enforce my selfe to expou  
de þ holy passyon þ Whiche is red in holy chirche on  
good friday/ brefely comprehendyng the sence of the  
iii. euāgelystes/ without long arrestyng in allegacy  
ons or histories: to my purpose imptynent or wout  
mouyng ony question or dout Whiche might be con  
ueniently demaunded. And principally I shall aply  
my besy cure to moeue the herers to deuocyon/ has  
uyng remorse in cōscience of this anguysshous passy  
on. Takynge alwayes a grete part of þ text togyder  
to thende þ We may clerly apperceyue Whiche we  
ought stablyshely to holde & blyue of necessitye/ & þ  
Whiche shalbe sayd in the expōdyng of þ text shall p  
cede of a true relygious mynde/ cōiecturynge þ Whi  
che by semblant might be done excluding vtterly all  
errour or abstaynate assermyng ony thyng Whiche

Passyon.

c. ii.



shall repugne agaynst the doctours of holy chyrche  
and I shall deuide the text in. xxiij. partes correspō-  
dent to the. xxiij. houres of the day and night / leuyn-  
ge to speke of the history of Judas / of pylate / of the  
crosse / of the. xxx. pens / of þ good thefe / or of Herode  
for as moche as they ne be of no grete edifycacyon.  
But brefely I shall employ my dyligence to reherse  
those thynges whiche moost sholde stee our hertes  
to pyte and humylte / so that we may agayne pur-  
chase the grace / the whiche we do lese by the offens-  
ce of our synnes. 

**H**ow Iesus made his prayer vnto his fader by  
the mount of Olyuet / and howe Judas betray-  
ed him and delyuerd him vnto the iewes.

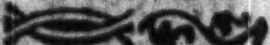
**T**oward the mount / our lord now is gon  
to make his prayer / and humble request  
vnto his father: With Peter / James / and Iohn  
whiche thre aboue other / he loued best  
Sayeng vnto them / here shall ye rest  
Leest that ye fall in to temptacyon  
Wake ye in prayer / tyll Judas that euyl gest  
He hath betrayed / through false dissymulacion.





**W**han came Iesus with his discyples into  
 a towne named Gethse / set by the ryuer  
 of Cedron where was a garden in to the  
 whiche he entered with his disciples. Ju  
 das the whiche betrayed him knewe the  
 place right well / for oftentimes before he & his discy  
 ples were there assembled. Whan they were entered  
 he sayd to his discyples / syt you here and watch in  
 prayer lest peradventure ye fall in to temptacion / to  
 the tyme þ I haue fynished my prayer. And after þ  
 Passyon. c.iii.



he toke With him Peter and the two sones of zebede  
James and John. he waxed all heuy and sorowfull  
and than for grete constraynt of his wo he sayd. My  
soule is heuy vnto the dethe / tary you here & a wa-  
ke a whyle With me. and than he departed fro them  
the space of a stones cast / and knelyng on his knees  
adressed his face vnto the heuyns sayeng. fader yf it  
he possyble remeue fro me this dethe / neuerthelesse  
not as I wyll but as thou wylt so might it be. And  
whan he had laft his prayer / he retourned to his di-  
scypples and founde them slepyng / to whom he sayd  
Why slepe you: might ye not a whyle a wake With  
me. A wake and pray lest that you fall in to tempta-  
cyon / for the fleshe is inconstaunt. 

### Cerposycion.

**W**hat may this vnto vs sygnifye or to-  
ken. O swete Iesus. O most pytous  
fader what may we say / syth we se þ  
for our redempcyon & saluacyon / and  
to restore vs to the perdurable ioye yf  
the default I ye not in vs / thou hast bouched safe to suf-  
fre suche paynes & anguylshes of soule which shold  
agreue þ to deth. Alas moost souerayne lord we be  
they whiche hath commytted þ trespass / wherfore  
right greuous to vs is thy dolour & heuynesse. But  
agaynst these sayenges might parauētūre some mā  
eyther by obstinate hert or ignoraūce obiect sayēge  
suche suffraunce & payne was neuer vnto god nor  
some. to þ. which I wyll well acorde þ Iesus as thou



ching his godhead / Was for euer immortall & impas-  
syble. Nowbeit for so moche as he was man / he suf-  
fred in him þe paynes of man ferre more bytter than  
euer of creature were suffred / all though it was his  
proprie wyll and not of necessity. Wherfore so moche  
the more are we bounde to yelde thankes vnto him  
and to accuse our selfe / Whiche are the cause of it. Con-  
sideringe that he of so grete benygnyte and sweete-  
nesse / and of so hye maieste and dignyte sholde of his  
proprie wyll suffre for vs suche sorowes and anguys-  
shes vnto the dethe / to the whiche I apply this ex-  
ample. If thou sholdest vnto thynne erthely prince com-  
myt so grete a defaute and trespase that of right not  
onely thou sholdest suffre dethe / but also all thynne ys-  
sue and successours sholde be dysherpyted through the  
occasion of thynne offence. If he sholde haue than so  
grete compassyon of thy dethe that to do satysfaccy-  
on of iustyce / he wolde lette his owne sone suffre sus-  
che anguyshe and payne that thy sauour Ihesus  
hathedone. Trevely thy herte were ryght cruell yf  
that thou woldest not haue compassyon and pyte to  
se an innocent so greuously tourmented / for thy cau-  
se. Moche more than oughtest thou to bewaile the  
sorowe and payne that thy sauour Iesus Christe  
the whiche is sone vnto the euerlastyng prince suf-  
fred for thynne offence. But thou perchaunce wylte  
demaunde what auayled vnto vs the sorowe & pay-  
nes that Iesus suffred / and howe sholde we by his  
paynes be parte takers of ioye. Vnto the whiche I  
answere acordynge to the example before rehersed.  
Of iustyce thynne offence sholde haue ben punysshed /  
Passyon.



Whiche punysshment yf it had be reuenged of the / þ  
and thy successours sholde haue be wayled it ppetu-  
ally / but syth þ kynges sone dyd satisfaccyon for the  
his dethe was thy lyfe / & restoring to thy her ytage  
for euer. But þ Wylt pauenture agaynst me reply /  
sayeng þ if Iesus had suffred dethe onely for thy res-  
dēpcyon / þ haddest be gretly bounden to sorowe his  
dethe. but driue out of thy soule such vnkynde thou-  
ghtes / for although he suffred dethe for þ hole lynas-  
ge of mākynde / & for all the men þ euer were or shall  
be / or be nowe present: so suffyciently as though he  
had suffred dethe for þ onely. Yet oughtest þ to yelde  
vnto him more louynges and thanks / than he had  
but onely redeemed þ. For so moche as by his passion  
he hath redeemed thy fader & moder / with all those þ  
euer þ descendyst of. By reason wherof he hath shew-  
wed him a thousande tymes more gracious vnto þ /  
than if he had dyed onely for þ. Wherof apereth man-  
ifestly þ not onely for our ptyculer redēpcion / but al-  
so for þ delyueraūce of all mankynde out of þ deuyls  
chzal dome. In all our orisons & prayers submyttin-  
ge vs hūbly to his goodnesse / for almoche as he kno-  
weth what is to vs moost expedyent. In lyke wise  
as our sauour Iesus when the grete anguysshe of  
his body moued hym to say. fader delyuert me fro this  
dethe. Yet he comytted his Wyll in to þ hādes of his  
fader / as we se of a man which is greued with such  
a sekenesse þ it is not recouerable / except þ he be cut  
of his surgion. It is manifest þ his body shall grud-  
ge to be cut / yet to haue his helthe he Wyll submyt  
him to the Wyll of his surgion / for he knoweth that



by that payne his helthe shall be redeemed.

**T**he seconde parte of the text.

**S**econdly agayne Iesus addressed him to his prayer / to Whom the angell of god appeared recōfortyng him in þe fieris barayle of dethe which so greuously bered hym / for þe which he endured lenger in prayer than he dyd before / sayeng fader if this passyon can in no wyse be auoyded / thy wyll be acōplyshed. for the whiche he was so sore distroubled & penyfe that his sweete was lyke vnto droppes of blode / & yssued from his body to þe erth. And whan he had fynlyshed his prayer he retorned agayne to his disciples who he founde all heuy in slepe / and so agreued that they wylt not what to answer. wherfore he left the and went agayne to prayer / & in shorte space he retournyng to the he sayd. Slepe ye and arest in pease / for the hour aprocheth the whiche the sone of man shall be gyuen into the handes of synners. Arise lette vs now go for he draweth nere that shall betray me.

**E**xposicion.

**E**ttes whan I beholde the history of this gospell / consydering how Iesus þe which is lord of lyfe and dethe moost pure & innocent sholde for þe ferefull remembraunce of his deeth & sweete his precious blode. how sholde it be vnto vs the remembraunce of our dolefull dethe. O moost puyssaunt god fader and lord of all



this worlde / if the batayle of dethe whan it was bñ  
to the represented and thy humanyte sholde tast the  
bytternesse of dethes woundes / than þ dredefull an  
guyllhe yf it sholde cause the to pray so affectuouly /  
the which knewe for certayne to entre in to eternall  
gloꝝy. What marueyle is it yf I myserable & wret  
ched synner the which treble by dout not knowige  
whyder to become after my dethe / ne in what way  
I shall entre eyther of saluacion or dampnacion eter  
nal: What meruayle is it if my hert be replete with  
grete anguylshe distroubled / whan I call to remem  
braunce the bytter hour of dethe as often as I here  
it named: or that it falleth in my remembraunce: How  
beit good lord forgive vnto me the hardnesse of my  
hert þ which is wrapped in þ mysery of syn & hath  
vnto þ lytell respecte. Than syth there was so epgre  
cōsycte bytwene Iesus & this dethe / cōsyder what  
batayle þ dayly endurest bytwene thy flesshe & thy  
soule / bytwene thy soule and thynne enemyes of helle  
the which threten þ to dethe on all sydes. Be there  
fore in thy prayer dilygent at the example of our sa  
uour Iesus / and in prosperyte prouyde for þ doute  
full passage of dethe hauyng of this passyon remem  
braunce. But as the gospel specyfeth / he yet pray  
ed agayne the thyde tyme in the which may well  
be consydered what distresse his humanyte was in  
for the dredefull remembraunce of his dethe / and al  
wayes benygne he retourned vnto his discyples /  
in reconfortyng them of theyꝝ grete anguylshe and  
heuynesse / mekely acceptyng the fraylte of theyꝝ na  
ture / the which was so peylant heuy and oppres




fed with slombze. How be it this is a detestable bys-  
ce of our fragylte so corrupte / and to euyl euer pro-  
pte that we holde often tymes be of moze force and  
redynesse to euyl than to good / as it apereth by Ju-  
das the whiche with high dyligence laboured to ac-  
compysshe his treason. After Jesus gaue them leue  
to slepe / howbeit they slepe endured but a small ty-  
me. for they maister Jesus knewe right well y<sup>e</sup> Ju-  
das aproched to betray hy. & for almoche as he sayd  
vnto them it suffyleth / aryle let vs departe. Truely  
this was a right harde deptynge whan he went to  
endure his sorowfull passyon. But where was his  
moost dolorous moder & what dyd she in this sorow-  
full nyght. Certes if the fals Judas watched so dis-  
lygently to betray your sone / your stablyshed loue  
moost ardent to warde your chylde coude not suffre  
you to slepe ne to take no rest / & relygioussly coniectu-  
red y<sup>e</sup> the angell of god recōforted you as he dyd your  
blyssed sone in his sorowe. For sythe the angell of he-  
uen was so benygne and mercyable / as to recōforte  
the humanyte of our sauoure whiche he neded not  
of. for as moche as his infynyte diuynite was suffy-  
euent for to recomforte hym in all his anguysshe. It  
maye be well coniectured that you moost gracious  
and blyssed lady / the whiche had so grete nede of re-  
confort were not deuoyde of the consolacyon of your  
good angell the whiche euer so loued you and kepte  
you or of some other / seynge that through the pure-  
nesse of your vyrgynite you assembled theym so mo-  
che. And also for the honour of your sone / to the whi-  
che they be subget & vnder his obeyssaunce / and also



it is theyr nature / and to counsell & conforte the whiche  
be in dystresse discōforted / by tribulacyon in euy  
dence. Wherof the gospels maketh mēcyon howe Jhes  
sus was cōforted of the angels whan he was in des  
sert / and they applyed cōtynually theyr bely cure to  
do hys honour & seruyce / wherfore we ought to gyue  
thankes vnto þe blyssed angels of paradys / þe which  
cōtynually take so grete dilygēce & cure of our helth.  
Howbeit right lytell we cōsyder it / and full seldome  
whan ye be present exhorting vs vnto goodnesse we  
do not regarde your bounte / but without shame cōs  
myt abhomyable trespasses in your presece. Ye and  
suche that we wolde for nothyng cōmyt in the pres  
sence of an erthely man / the whiche a thousande ty  
mes is lesse in dignyte than your excellent nature /  
Wherof in this case our defaut is ryght grete / that  
we be vnto you so vnkynde / whiche in all places be  
they neuer soo secreete cease not to honoure and reue  
rence / as longe as our abhomyacyon chaseth you  
not from vs. Ye and for all our filthynesse cease not to  
entyle vs to amendement. and truely humble subies  
ctyon had vnto my faythe / it may be well coniectus  
red that the angell Gabryell / whiche brought vnto  
you the ioyous salutation of exaltynge in dignyte be  
fore all women & of our saluacyon / she than beyng  
in this sorowfull batayle deuoyde of sorowe. howe  
coude you cōtynue your charyte & reuerence which  
ye owe to her wout vilsyting her in her grete trouble  
for as much as ye dyd vilsyte her in her ioye & confort /  
to whom she sayd: beholde þe handmayde of god / be it  
done to me after thy worde. Syth þe she deserued by



this humble consentment to be mother vnto him /  
Which is lord vnto all the angelles in paradysse. It  
semeth to me that without p̄iudyce I may byleue  
that ye gabriell dyde v̄s̄yte her. 

**T**he thyrde part of the text.



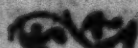
**T**he thyrde tyme fro prayer / Jesu torneth agayne  
Sayeng to his discyples / the hour aprocheth nere  
That the sone of man / Shall suffre dethe and payne



Arise and go we hens / our enemyes bothe apere  
Depart we must nede / lo Judas cometh here  
Nowe lerne ye may of me / to be payent and meke  
Entryng y garden / With bolde countenaunce & there  
He sayd vnto the iewes / Who do ye seke?

**A**nd as our lord spake vnto his disciples  
Judas one of the .xii. after he had taken  
company he came with a grete multitude  
with lanternes / cressettes / bylles / gley-  
ues / and staves . The whiche were sent  
by the commaundement of the princes / preestes / may-  
sters of the lawe / and auncyentes of the people . He  
that betrayed him had gyuen a token vnto the / say-  
enge / him y I kysse he it is / holde ye him and lede hy  
w you pryuely . And euen forth with he came to Jes-  
us and sayd vnto him . god the saue mayster / and as  
proching vnto him he kyst him . and Jesus sayd vnto  
him . Judas with thy kysse thou hast betrayed y  
sone of man . frende what is the cause of thy compyn-  
ge ? Than Jesus knowynge all thynge that sholde  
chaunce or happen vnto him / auauiced hym selfe forth  
and sayd . Whome seke ye ? They answered Jesus of  
Nazareth . Jesus answered that is I . and Judas  
the whiche betrayed hym was in theyr company .  
And after y he had sayd vnto theym . I am he / they  
went backe and fell to the grounde . Jesus asked the  
agayne and sayd . Whom seke ye ? and they sayd / Je-  
sus of Nazareth . And Jesus answered I haue sayd  
vnto you before that I am he . wherfore if ye seke me  
let these escape / to thende that the scripture may be



fulfilled / the whiche saythe: of them whiche þ hast  
gyuen me I haue lost none. Thā they aproued and  
layd handes on Iesus / and helde him fast. 

### **E**xposicion.

**W**here shall I begyn / or of what thinge  
shal I make ycle moost of. Eyrther of þ  
detestable wyckednesse of Judas / or  
of the inestimable mercy of god / whi  
che receyued hym as a frende: or of þ  
cursed obstinacy of them the whiche so cruelly came  
to take hy / or of his mansuete mekenesse wherby he  
suffred to be bounden so cruelly and to be hayled of the  
shamefully / and in especyall that he as feble and vn  
myghty prayed that cruell Judas to let his apostel  
les escape. Trewely me semeth that we ought mo  
che to reuewe the malycie of Judas / howbe it true  
ly in our tyme dyuers assemble him in lpyng. For  
Judas betrayed his maister by couetyse as touchyng  
ge his humanyte / and we dayly as touchyng his  
diuynite / in lyke wise as Judas stole the goodes of  
pooze men to gyue vnto his wyfe and chylde. In  
lyke wise do many of the holy chyrche. Judas for all  
the sermons that Iesus made he wold neuer refray  
ne from his vicious lpyng: Howe many sermons  
here we / vnto the whiche we haue but lytell regar  
de. Judas receyued the precyous body of our lord  
Iesu crist in the host consecrate he beyng in deed  
ly syn and euyll purpose / by reason wherof þ enemy



of hell had more power in hym. Is there not some  
preeſtes now a dayes / the whiche feare not to mys  
uſtre that holy ſacrament in the hoſt they beynge in  
deedly ſynne. I feare me yes. Truly we may ſay þ  
Judas had an harde hert whan Jeſus ſayd it had  
ben better for þ man neuer to haue ben borne thā to  
haue betrayed him : & yet that dredefull thȝet coude  
not abate his malyce . But parauenture the cruelte  
of ſome wyl demaunde wherfore men blame ſo mo  
che Judas of his trayſon / ſayeng that the myſtery  
of our redempcyon had not ben other wyſe fulfilled :  
or els that Jeſus might haue retrayed or withdra  
wen of his myſtaunce / or the tyme that he bad him  
do it. In ſo moche as he ſayd to him that thynge the  
whiche thou entendyſt to do / do it ſhortly . but as tou  
chynge theſe doubtis I ſhall aſſoyle them. God of his  
might wyl fulfill the order of his wyſedome / by þ  
whiche he hath gyuen vnto euery maner of perſone  
fre lyberte in this worlde / by the whiche he may do  
well or yll as him lyſt. And our lord bleth to ſome of  
his iuſtyce and to ſome of his mercy without doynge  
iniury to ony / wherfore þ the whiche our lord byde  
vnto Judas openly / ſometyme by faynneſſe / as to  
waſhe his fete / and to holde ſecrete ſo longe tyme  
his dede and falſheed / and to ſhewe him ſo famylper  
vnto him. Somtyme alſo by rygour / as to ſhewe to  
him his domynacyon / as to ſay to him that / þ thou  
entendyſt to do do it ſhortely . It was ſuffyciēt if he  
had myded to haue withdrawen his purpoſe / ſeing  
that our lord ſhewed vnto him ſo manifeſtly his tre  
ſpace . Yet the apoſtles thought that he had gone to



bpe some thyng for theyr maister. And whan Iesus  
sayd vnto him that the whiche thou entendyst to do  
let it be done shortely / for if they had knowen y<sup>e</sup> Iu-  
das wolde haue betrayed him they wolde haue tar-  
ryed or letted him by some meanes. Namely saynt  
Joh<sup>n</sup> the whiche famylierly & secretly asked of Ie-  
sus who sholde betray hym / and whan Iesus had  
gauen him the token / euyn incontynent he was ras-  
upshed in spyrte and reclyned his heed to the brest  
of Iesus / where he behelde the secretes of his dui-  
nyte. Wherfore he dyde not accuse Judas to y<sup>e</sup> other  
apostles.

**The fourth part of the text.**

**T**rely in the mornynge / taken is our lorde  
His armes tyed behynde him / ledde lyke a thefe  
By the iewes his ennemys / beyng of one acorde  
To do vnto him shame / rebuke and represe  
Sayeng vnto him / Wrought thou hast myschefe  
And longe hast gone about / our lawe to vndo  
As who saythe in lernynge / ye are perelesse & chefe  
What answere canst thou make vs her vnto

**W**han Symon Peter the whiche had a  
werde drewe it / and cut of an eare of  
a sergeaunt of the bylshoppes named  
Malcus. Wherfore Ihesus sayd vnto  
Peter / Wylt not thou that I suffre the  
passyon the whiche my fader hath gyuyn me. Put  
thys werde in the shethe / truely all they that stryke  
passyon.



With a swerde / With a swerde shall peryshe. Wee  
 nylt thou that I maye not pray to my father & may  
 sende me more than. xii. legions of angels. How shol  
 de y scripture tha be fulfilled / for so must it be. Whers  
 fore suffre thou this / and whan our lord had touc  
 hed the eare of Malcus. it was euyn incontynent  
 hole agayne. And than Iesus sayd to the people / ye  
 ar come to me as vnto a thefe with wepyngs to take  
 me. I was couersaunt with you in y temple where  
 I pitched vnto you / why dyde you not than ley ha  
 des on me: but this is your hour and night of dark  
 nesse / and in thus doynge the scripture is accomplis  
 shed. Than all his discyples fledde from him / and y  
 ewes toke Iesus and bounde him and so ledde him  
 fyrst to Anne / for he was sergeant to Cayphas / the  
 whiche was byshop for that yere. This Cayphas  
 was he that gaue counsell to the iewes / sayenge it  
 was expedyent for one man to dye for the people.

### Exposicion.

**W**e gothe our blyssed sauour in mas  
 ner of a thefe or murderer to his bethe /  
 all alone deuoyde of solace his apostles  
 haue forsaken hym. Howbeit trewely  
 he gothe not alone / for some draue him  
 some pulle hym / and some treed on hym. He is not  
 alone that is compassed and besette about on euery  
 syde with soo grete a multytude of cruell tourmens  
 tours / whiche ceased not to annoy his precyous bo  
 dy. O ye a curled iewes blynded with obstinate ma  
 .1107.15.61



lyce thynke you that by your force or might you do  
so lede Ihesus/ and that you haue him by cōstraynt  
in your subieccyon/ that with a twinkelynge of an  
eye myght haue escaped you and caused you to dye  
and the erthe to swallowe you/ or by the fyre of ven-  
geaunce descendynge from heuyn to brenne you all/  
the whiche ye ought ryght well to knowe sythe he  
is Ihesus. He often escaped your pursaunce whan  
ye wolde by sondry wayes haue baynqueshed him  
and stoned him in the temple. but as men enioyng  
your cruell dedes you auauenced and glorified your  
selues in your malice/ sayenge now we holde the  
Ihesus/ thou shalte nat now auoyde our handes/  
forthe/ forthe/ haste the and hys forwarde. Thus  
some of you beate hym w your fete/ the other with  
your knees/ and some pulled him by the heer/ and  
some by the berde/ and some by the chynne. scornyn-  
ge hym with gnawynge of your tethe/ greynynge  
and mockynge of him/ and in auauuncynge your sel-  
ues of your crueltie. Sayenge now we haue you  
fayre mayster/ you had nede to preche well or euer  
you escape our handes. A lyght hyder sayd they to  
the berers of the cressettes & torches/ let vs se whys-  
der it be he. aprouche sayd some of you for parauētūre  
it is not he/ and some of you sayd we thynke yes/ an  
other sorte of you sayd we knowe him by his pyte-  
ous lokynge. And of disdayne spared not to thurst  
the brennyng torches in his moost blyssed bysage/  
and dropped the scaldynge grees on his precyous  
body. O pyteous moder of god/ is here s wete no-  
rythynge which ye gaue to your blyssed sone/ is this  
Ballyon.



the glory that he had at his entreyng in to Ierusalem  
on palme sonday / truly he is now fallen in to ano-  
ther case. howbeit not maugre him. For against his  
Wyll nothig is done ne no necessitye nor destinye con-  
streynd him to suffre this marueylous indignaci-  
on / but his propre Wyll to deliuer vs out of the bon-  
dage of synne. by reason wherof we were in prisone  
and seruage of our mortall enemy / and to the ende  
also that we sholde more be bounde to his goodnesse  
for vs is it betterly that Iesus gothe on this maner  
bounden towarde his byeter dethe. But let vs a ly-  
tell retourne to þe blyssed angels / where Iesus sayd  
that his fader wolde sende him at his obeytaunce six  
mountyng the nombre of. xii. thousand legions / and  
in euery legion is conteyned the nombre of. vi. thous-  
sande / sixe hundred / sixty and sixe. Whose puysaunce  
who can correcture / truly it is manifest that yf the  
prouysion and sage ordynaunce of Iesus had not ta-  
tyed them / they had in a moment of tyme for the ho-  
nour and reuerence whiche they owe to Iesus con-  
founded this vile company / but they refrayned pes-  
sably to obey vnto theyr maister. And for so moch as  
some were in that company whiche our lord had pre-  
destynate to saluacion / they wolde not in the nombre  
of synners confounde them whiche sholde be saued /  
wherin theyr mercyablenesse may right euidently  
be noted. For whan the apostles demaunded of our  
lorde whyder they sholde stryke with weapen / Pet-  
ter had stryken the eare of Malcus away before our  
lorde had answered / hauyng parauerture in his pur-  
pose to haue hurt him more greuously. For so moche



as he was more bely to take our lord / as it often ty-  
mes chaunceth that they whiche be belongynge to  
prelates of the chyrche be moost redy to do euyl / but  
after he had healed his wounde in like maner he hea-  
led his soule / for he was couerted. Moreover our lord  
shewed grete mercy vnto him when he entreated for  
the deliuerance of his apostles / sayng that many  
martyrs whiche neuer sawe the grete might of god /  
as they dyde wyllfully when they might haue esca-  
ped / dyde put them selfe for Christes sake in daunger  
of dethe / but suche was the prouision of god to the  
exaltynge of our faythe. This swerde was one of  
them of the whiche the apostles spake in the Sene.  
Wha they sayd / mayster we haue here. ii. swerdes.  
And Iesus answered it suffyeth. to sygnify y the te-  
porall swerde was in the gydinge of saynt Peter / &  
y spiritual also. but the reporall swerde whiche ser-  
ueth for the executyon corporall and mortall / ought  
to be exercysed by the reporall and secular prynces /  
by the authorite of iustyce and not of cruelte ne ven-  
geance. He shall peryphe with swerde after the sen-  
tence of Iesus / that he shall deserue dethe. but alas  
howe mylerable was the deparryng of Iesus and  
of his apostles. What is y tonge whiche can expresse  
your inward sorowe when ye durst not say farwell  
vnto your maister / but as dismayed fledde a sondre  
some here some there. Howbeit afterwarde your co-  
stancy was suche y ye fered not to suffre dethe for co-  
fessyng of his name it might so happen that some of  
you fledde vnto the house / where our lady arrested a  
companied with other women. And in especyall it

Passyon.

D.iii.



might be coniectured of saynt Iohn the euangelyst  
Whiche was the yonge man that the iewes berey-  
ued of his mantell by reason wherof he was all na-  
ked. Wherof no marueyle though he were stryken  
With a dolorous pange of sorowe and shame/ Which  
fledde fyrst vnto the house where our lady was for  
socoure and garmentes/ but whan he was there he  
coude not speke for the grete sobbyng of his hert/ but  
by & by after our lady knewe it was he/ she knewe  
well her blessed sone was taken. Wherfore she sayde  
nowe is þe prophery fulfilled/ Whiche saythe I shal  
stryke the shepheard and the shepe shall be sparced  
a sondre. And tournynge her to Mary Magdaleyne  
sayd. alas dere louer thy maister Whiche thou haste  
so moche honoured is nowe taken/ and drawen to-  
ward his dethe. Nowe sayest thou Iohn is it not so?  
pardon me blyssed maistresse sayd he in syghing and  
greuous sobbyng my horroure is such. But what ta-  
ry I here/ gyue me a bestment and I wyll retourn  
and you shall tary heretyll it be day/ for so moche as  
it is to your suerty. And it is not to your honoure to  
go wandringe in the stretes at this tyme. I shal re-  
count and tell vnto you all that shall be done. Thyns-  
ke here the surplus deuout people/ consyder the sor-  
rowfull herte that our blyssed lady and þe other mar-  
tyes had whan they knewe theyr soueraigne and  
maister thus cruelly to be entreated of his enemyes.

**C**The fyfte parte of the text.



**F**or the forthelayd the ielwes / With this man  
I yst vnto our byshoppe / for this yere  
The whiche is a noble clerke / named Anne  
Exampne him he shall / of his doctryne and lere  
And what he hath preched / vnto the people here  
Bringynge them in errour / ferre out of the way  
By herey and wythcraft / eft soone it shall apere  
And maugre his heed / he shall say yea or nay.





**A** Yonge man clothed with a sydone on his  
naked skynne folowed our lord and the  
iewes wolde haue hold him / but he cast  
fro him his mantell and fledde all naked  
and Symon Peter and y other dysciple  
folowed a long behynde / to the court of the prince of  
preestes. For he was knowen of the bysshoppe / and  
entred with Iesus into the bysshopes court. Peter  
was without at the gate / and y other disciple whi  
che was knowen of the bysshoppe yssued and caused  
the portier to let hym in. And whan the portier sawe  
him he behelde hym and sayd vnto Peter / Art not y  
one of this mannes discypples? and he sayd vnto the  
woman. I knowe him neuer ne I wote not what y  
sayest. The seruautes were a colde and stode by the  
fyre to warme them / and Peter stode with the and  
warmed him to se thende.


### Expolycion.

**W**hat sholde I say of this y saynt Peter  
whiche is the heed and foundacion of  
all holy chyrche chosen of god. Which  
thought him selfe all ferme and stablis  
shed in the saythe and loue of his may  
ster / shold thus for sake his lord for the woꝛde of a  
symple mayden. What ought than to be our trust?  
and what shold we iuge of ony creature in this moꝛ  
tall lyfe? O incorporeall highnesse of the iugement of  
god / whiche so enserchest and knowest the dedes of  
man. Thou man which after thy semblaunt as now



louest god and honourest / in so moche that in thy con-  
science thou woldest not for all the worlde commyt  
one deedly synne / and thou art in thy mynde deuoy-  
de of vyce. gyue audyence to the counsell of the apos-  
tell. Exalt not thy selfe folysshely & vaynely / but sub-  
myt thy selfe and drede & fere / for þu wottest full lytell  
how thou art accept of the hye iuge and of his gods-  
ly prouisyon / though thou esteime thy selfe in thyne  
owne conscience to be of partyte lyuynge / at þleest  
thou knowest not in what case thou shalte be in or to  
morrow. Regard saynt Peter whiche thought him  
selfe moost constaunt in charyte to his mayster / yet  
in shorte tyme after he denyed him / and on the other  
parte he that had sene the thefe whiche was neuer  
in company ne conuersaunt with Iesus and was a  
thefe proued and condempned to the dethe / wolde ly-  
tell haue iuged þ he sholde haue had espraunce of his  
saluacyon. He wolde parauenture haue confessed him  
to be seruaunt vnto Iesus / where saynt Peter deny-  
ed him. wherfore me semeth that there is nothyng  
more sure ne better than to abyde alway in humpli-  
te / vnder drede and feare to abyde the mercy of god.  
And ferthermore this is an enformacion vnto them  
that to hastely without aduysse or counsell enterpryse  
to do good werkes / be it of relygion or ony other say-  
eng in theyr hertes. I wyll do this or I wyll do that  
and that they had leuer suffre grete martyrdome ra-  
ther than they wolde commyt one deedly synne / ius-  
gynge all other and hauynge them in indygnacion  
whan they se them baynqueshed of ony temptacy-  
on / for so moche as they thynke that they wolde for-  
passyon.



nothinge do so. and yet they be ouerthrowen With a  
lytell Wynde of vayne gloꝝy moze greuously soꝛowe  
than they Whiche they condempne for theyꝝ open syn  
nes / they wot full lytell What hangeth ouer theyꝝ  
heedes. I say not yet that a man shall receyue suche  
temptacyons / but that our hope and trust of vycto  
ry come of god and not of our force / oꝝ of the vertues  
yꝝ we haue purchased of good Wyll / oꝝ of our owne  
Witte oꝝ counsell. Howbeit one ought at al tymes to  
doo his deuoyre / and than god Whiche suffereth no  
man to be tempted farther than he may resyst / Wyl  
ayde and socoure hym. 

### **Howe Anne examyned our lorde.**

From Anne vnto Cayphas / our lorde is sent  
Led yng him lyke a traytour / they shouted & cryed  
Sayeng vnto Cayphas / to the we do present  
Jesus of Nazareth / that so gretly is magnified  
Is this he sayd Cayphas / of Whō we be certifyed  
By Whose enchaūtmētes grete myschefe doth ensue  
Peter her yng this our lorde thre tymes denyed  
Within the byshoppes house. and than yꝝ cocke crue

### **The syxt parte of the text.**





**T**he bysshoppe than demaunded our lorde  
 of his discyples and of his doctryne. Jes  
 us answered I haue openly spoken vnto  
 the worlde and taught in þe synagog and  
 tēple where all men haue ben assembled/  
 & in hydde places I haue sayd nothing. Why doost þ  
 than demaunde of me? aske them whiche haue her  
 de what I haue sayd. And whan he had answered  
 on this maner, one of the seruauntes standynge by  
 gaue our lorde a buffet sayenge, and werest thou so  
 Passyon.



unto the byshop. Jesus answered. yf I haue sayd  
euyl bringe wytnesse of y euyl/and yf I haue sayd  
well why testest thou me? Than Annas sente hym  
bounde unto Cayphas the byshoppe. and Symon  
Peter was without in the court where he warmed  
him/ and agayne another mayd saue him & sayd to  
them y stode about/of a trouthe this man here was  
with Jesus of Nazareth. And than they approched  
and sayd unto Peter/ truely thou art one that belo-  
geth unto this man thy owne wordes be wray the.  
and agayne he sware by othes that he neuer knew  
that man. and shortly after within the space of halfe  
an hour one of the byshoppes seruantes / kynsman  
unto him that Peter had cutte of his eare sayd/ tru-  
ly this man was with him for he is of Galyle. dyde  
I not se the with him in y garden? Than saynt Pe-  
ter began to curse and to sweare sayenge / I knowe  
neuer in my lyfe the man that thou spekest of. and es-  
uyn incontynent the cocke crewe / than our lord re-  
myned hym and behelde saynt Peter / whiche than re-  
membred the wordes that our lord had sayd unto  
hym. whiche was that he sholde denye him thre ty-  
mes or the cocke crewe / than Peter wente out and  
wepte right bytterly.

#### Exposicion.



Euout people ye haue herde the presen-  
tacion of wyte Jesus to Annas / the whiche  
was sergeaunt of Cayphas. & these  
wayne helde the byshoplike one after a  
nother by yeres / for gyftes contrary unto




theyr lawe. Wherfore here Anne is called bisshoppe.  
ye vnderstande also the answere of Iesus howe he  
had preched openly and y<sup>e</sup> was wel assured of his ho  
ly doctryne/ seying he feared not to call his enemyes  
to wytnesse if any wolde acuse him. Trowthe it is y<sup>e</sup>  
he had expounded many wordes vnto his discyples  
but all was for the comyn and open doctryne whi  
che they afterwarde publyshed to the ordenynge &  
stablysshing of our relygion. But me semeth that in  
that tyme reigned in the court of bysshoppes flate  
ry and falshed/ the whiche laboured alwayes to ple  
se the moost high men were it right or wronge/ that  
they dyde/ the whiche I say for the bysshoppes ser  
uaunt that strake our lord. Alas what presumptu  
ous mynde was this of such a wretche that so bol  
dely durst stryke our lord/ sayeng what answere  
thou so to the bysshoppe/ there me semeth that flate  
ry persecuted trowthe. ye and he whiche is the very  
trowth/ beholde howe the kynge of all kynges of all  
other moost innocent receyued this wronge and in  
iury of suche a synple creature in soo open a place.  
lytell auayled vnto him his conuenient answere so  
well made vnto Anne/ and so his seruaunt thought  
he worthely reprieved hym of his iniuries that he  
dyde/ for Anne sente hym bounden as one that had  
deserued dethe vnto Cayphas. But as touching the  
denynge whiche saynt Peter made of his mayster  
god dysposed it & suffred it to chende that we myght  
therby haue ensample of espraunce & trust of forgy  
uenesse of our synes yf we wyl be wyle our respas  
for who so consydereth howe saynt Peter playnely  
Passyon.




and often denyed Ihesu Chyrist / he ought not to rest  
there but to consyder his sorow and repentaunce.  
the cocke crowde and Iesus behelde saynt Peter and  
he wente forth wepyng ryght bytterly / and put  
hym selfe in a caue in the grounde / and durste not be  
sene amoniges the other apostles / nor yet of Iesus.  
Wherfore for our informacyon bothe the cocke crowde  
so often as we here the worde of god / but nothynge  
aueyleth the cockes crowdyng of Ihesus beholde  
him not. His beholdyng is the holy and vertuous  
inspyracion within the hert of man / the which mo-  
ueth him to contricion and repentaunce / the outwar-  
de beholdyng of Iesus had not suffysed yf he had  
not also wrought within whiche appereth well by  
Judas whom our lord behelde / ye and kyssed. but  
it nothynge aueyled the true repentaunce after this  
beholdyng departeth out of all occasyon of synne /  
which they do not that cōtynually perseuer in their  
malice / that is to say in all thynges defended of ho-  
ly chyrche. and by somoche as the synne is greuous  
so moche oughte the sorow to be the more greter /  
to the ensample of saynt Peter / whiche dur yng his  
lyfe neuer after herde the cocke but he wepte with  
his bodely eyes. And yf thou canest not wepe with  
bodely eyes / wepe at the leest in hert repent yng the  
inwardely. Another cause why y our lord suffred  
saynt Peter to deny him / was bycause that he shol-  
de haue in hym selfe parfyte humylyte. For sythe he  
had cholen him to be the foundacyon of his chyrche  
he wolde that there sholde be in him parfyte humy-  
lyte. Thathyde cause was to the ende that he shol-



de haue compassyon of his subgettes / and benygne  
ly to pardone theym theyr trespasses. for he that iu-  
geth and hath not erred in his lyfe / is often tymes  
to cruell in his punysshement. for he wyl say. I cou-  
de neuer haue done so abhomyuable a trespas as he  
hath done. But the wretched proude peple wyl not  
conyder ne beholde theyr offences ne trespases soo  
myserable. wherfore they shytt from them the gra-  
ce of almighty god. I say not but that iustyce and  
correccyon sholde be exerceysed. but take herof ensam-  
ple a publyque synner of tymes past / may by the pre-  
chour of the worde of almighty god / so that he has-  
ue for his synnes grete repentaunce. you se saynt Pe-  
ter the whiche somtyme fylshed / and after preched  
and gouerned holy chyrche. 

**H**owe in the hous of Cayphas our sauour Jesu  
Christ was accused of many false wytnesses / and  
howe they mocked him and beate him cruelly.

**B**efore Cayphas the bysshop is our lorde stāding  
Answeyng vnto his demaundes full mekely  
Grete multytude of ieiues / bpon him wondring  
Some bete him / some bobbed him & dyd him iniury  
Some say the in scoone / good syr no me prophesy  
Some hydeth his eyes / some byddeth him a rede  
Amonge vs all / that standeth herby  
Who strake you last on the hede. 

**T**he leuenth parte of the text.


Passyon.

e.iii.




3  
**W**hen the morning came all the princes  
and preestes with the aunyences of p  
peple and doctours assembled them to  
gyder and toke counsell enserching to  
wytnesse agaynst Iesus / so that they  
might delyuer him to his dethe. but they coude fyn  
de none all though there were th yder come many of  
false wytnesses but they were not couenable / which  
sayd we haue herde him say that he might destroye  
temple of emanuell / and after thre dayes to edifye it  
of newe. The chiefe preest of the lawe arose and stode  
vp in the myddes and examyned Iesus sayeng / an  
swerest thou nothinge to the causes that these wytn  
esses allege agayne the / and Iesus answered no  
thinge. Agayne the chiefe preest sayd vnto him. I ad  
iure the by the lyuely god that thou say to vs if thou  
be Christ the sone of god. Iesus answered thou hast  
sayd it / but yf I say it you byleue me not. And yf I  
aske you ye answered me not / howbeit I say to you  
that from henceforth ye shall se the sone of man syt  
tyng on the right parte of the vertue of god / and co  
myng in the cloudes of heuen. Then the prince of p  
preestes cutte and rent his garment / sayeng he is a  
blasphemer / what nede we haue any wytnesse / se  
yng he hath blasphemed of his mouth / howe se  
meth it vnto you. and they all answered and sayd he  
is worthy of dethe. And than they dyd spytte in his  
face / and they p whiche helde hym mocked him and  
scorned him / hyd yng his face and bobb yng him on  
the heed / and the other gaue hym on the face with  
theyr palmes / sayeng prophesy nowe vnto vs cryst



Whiche is he that hath stryken the / and many other  
injuries they dyde vnto him. 

**E**xpolicion.

 Deuoute people ye wolde fayne knowe  
Where the pyreous and dolorous moder  
Was enduryng these cruell tourmentes  
and vnyghtwyle sentence of her sone.  
For almoche as I haue no scripture in y  
Whiche I may clerely apperceyue howe she passed  
this tyme. I shall vse probable coniectures after as  
is in my begynnyng without any presumptyon / but  
onely to moeue our hertes to deuocyon. Alas where  
were you moost glorious moder in this anguyllshe  
full mornynge / came not vnto your eares the grete  
noyse and bruyt that was thoro we all the towne of  
Jerusalem / by the occasyon of your blyssed sones ta  
kyng. We may well coniecture that yes. for he was  
known of all men / and his takynge was spred tho  
ro we the towne. every man spake and murmured of  
it / some had compassyon / some in demaundyng of  
newes / and by mockynge and Illusyon sayd / he is  
nowe taken. The other sayd he shall nowe no more  
repleue vs / and they the Whiche knewe nothing re  
quyred what was the mater / it is the false prophet  
sayd one of them. an other ans wered it is Ihesus of  
Nazareth / an other sayd he is taken / an other sayd  
Whiche is he. And they the Whiche chesely knewe  
hym loued and honoured hym blamed hym / as it is  
the custome of many one whan a man falleth fro his



83  
highe estate in to some aduventure or aduersyte / be it  
right or wroge. By god sayd they we thought so mo  
che. I sayd alwayes saythe some of theym that he  
sholde fall in to some myschaunce. trewly I had nes  
uer no fantasy in him / no we he is come to that poynt  
te þ he sholde come too. He semeth that I may well  
coniecture þ in soo grete a commocyon of a hole cyte  
this thing coude not longe be kepte from the know  
lege of our blyssed lady / eyther by the wyse of saynt  
Johñ the euangelyst / or by some other of the discy  
ples / or elles by some of the cyte the whiche knewe  
her and loued her well. for there was no good creas  
ture but they pꝛeysed her and honoured her / for the  
grete honesty and benygne wyll the whiche shyned  
on her / and in all her demeanoure full of swetenesse  
and worthy grace / and for that paraueture dyuers  
came vnto her one after another / and the laste sayd  
as the first addyng some other thinge to flee abrode  
And you mother moost sorowfull with all pacyence  
and constancy / as it apteyneth to a lady of so highe  
pryce and balure herde what they wolde say / cōfor  
tyng the other whiche were with you / and in espe  
cyall Mary Magdaleyne and other discyples / and  
all though ye had moost nede of reconfort / yet dyde  
you confort your frendes and louers. Howbeit you  
felte within your herte a right greuous prickynge  
of sorowe / whan ye knewe that he was cruelly en  
treated / and saynt Johñ whan he sawe and knewe  
that Ihesus was ledde from Anne to Cayphas as  
bout mydnight / and that saynt Peter had forsaken  
him / in tyme he fledde after he knewe that Ihesus



was in the custody of Cayphas vnto the mornynge /  
of the which mornynge the text spebeth of as at this  
tyme. And whan þe counsell was assembled on you /  
in the meane season saynt Johñ returned to the lo-  
gynge of þe blessed maryes and remayned to the mor-  
nynge þe clerenesse of the day was come accompany-  
ed with saynt Johñ the euangelyst & the other wo-  
man which folowed your sone fro Galyle. And whā  
þe mornynge apered you were with an inestimable  
sorrowe wounded whan yelawe your blessed sone be-  
den before the house of Cayphas / and there behol-  
dyng him yelawe the false and unfaithfull iewes  
makynge semblant of grete ioye / bycause they had  
in holde & in prison your blessed sone innocent. & wel  
it apered by theyr chere and countenaunce that they  
enioyed grete theyr mydoede. Whan they were all  
assembled & the byshop Cayphas was risen / they  
demaunded than more diligently than they were ac-  
customed where þe false prophet was. Cayphas cau-  
sed him to be brought forth : & the sergeauntes & the  
other officers were all redy / for some of the had kept  
him fro mydnight forth / doynge vnto him all man-  
ner of iniures & villayne reproches / which he endu-  
red deuoyde of ony confort of his louers / whiche is a  
harde and a pyteous thing to remembre & consyder  
whan þe kynge of all kynges is in prison to deliuer  
vs out of prison and to establishe vs in the frāchysse  
and lybertie that we were create for. And the other  
sergeauntes the whiche were come of late began to  
cry / come forth the saynt maister come forth the byshop  
callech you / your dayes be but shorte. And cryenge



horrible they drew him bounde and besoyled his  
bylage with spyttinge and other vile thynge for  
grete dyspyte before the siege of Cayphas the which  
satte as iuge and his counsell about him. But where  
as they asked tho for wytnesse and coude fynde none  
suffycient they dyde not that for iustyce but to co  
uer theyr iniustyce. and Ihesus to al those thynges an  
swered not thā Cayphas enforced him to haue fou  
de him gyltie in his owne sayeng and couered him  
by the name of god. And Ihesus confessed than his  
deite and puyssaunce shewynge his commynge to  
the laste iugement in honour and myght lyke as he  
was here iudged villaynously. Whiche whan Cay  
phas herde made semblaunt of ryght grete doole &  
sorowe and rent his garmentes / Whiche the iewes  
dyd whan they herde ony man blaspheme agaynst  
god / and cryed sayenge he is a blasphemmer / and re  
ported hym to the assystence what or howe it semed  
to them and condempned him and sayd he was wor  
thy of dethe / and therewith they dyde spytte on him  
and mocked him / cryeng with so highe a voyce that  
you blisshed virgyn and moder moost dolorous might  
here the greuous strokes that they layde vpon his  
moost blyssed body / Whiche was to your extreme so  
rowe and doloure / and to all the ym that there were  
acompanyed with you.

How the iewes ledde our lorde into pylate lyke  
a murdrec / and howe Judas repentynge him sel



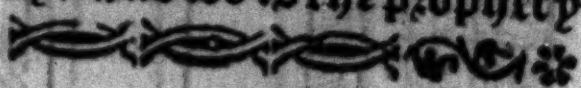
fe brought vnto the princes of the prestes the mo-  
ney which they had gyuen him to betray Iesus.

At þe fyrst hour / our lord to pylate was brought  
With many acusaciōs / and false wytnesses twayne  
Dyuers wayes & meanes they ymagined & sought  
To put him vnto dethe / for sores and payne  
Some strake him in the necke / some gladde & fayne  
To spytte in his face / sayeng this wretche is he  
That causeth the people / they tribute to retayne  
From Cesar the emperour / this we herde and se.





58  
The eyght parte of the text.

**A**fter this they ledde Iesus to the pretor-  
ry / that is to say to the court of Pylate /  
or the place of the iudgement. And they  
delyuered hym to Poncius pilato & pros-  
uost. & they wolde not entre in to þe place  
of iugement / lest they sholde haue ben condemned  
and iuged vnworthy to cate the pasque. Than Iu-  
das whiche had betrayed him / seynge that he was  
iudged to dye / he was moued with penaunce and  
brought agayne the .xxx. pens of syluer vnto þe prin-  
ces of the preestes and auncyetes of the people / say-  
enge I haue synned in that / that I haue betrayed  
the blode of a right wyse man. And they sayd what  
is that to vs howe it be with the yll or wele / and af-  
ter that he had throwen the money in to the temple  
he went and hynge hym selfe. and the preest Corba-  
nam toke the money sayenge / it is not lafull for vs  
to put this in to the tronke of the temple / for as mo-  
che as it is þe price of blode. and after whā they had  
taken counsell / they dyde determyne amonge them  
to bye the felde of Apoter to make a sepulture for pyl-  
grymes / and for that cause it was named the felde  
of Alchydemake / that is to say the felde of blode and  
it is so called vnto this day. And soo is the prophcey  
of Iheremy fulfilled. 

**E**xposicion.



**W**e delyuered is unto Pylate our sa-  
uoure Ihesu Chyste to be iudged too  
dethe/ Whom his moost dolourous mo-  
der folowed in full grete anguysh and  
sorrowfull heuynesse. ye and also so gret  
that it is not possyble for to be expressed nor shewed/  
Wherof truely no marueyle though Judas the whi-  
che hadde so harde a herte/ ye and rather more har-  
der than we haue tofore expressed. Whanne that he  
apperceyued that his mayster so benygne was de-  
lyuered to be putte to the dethe by his treason/ and  
whan that he dyde beholde the marueylous and ex-  
treme sorrowe of you moost blyssed lady/ the whiche  
so moche had honoured him. toke in his herte so gre-  
te sorrowe and penyuenesse/ & indignacyon agaynst  
hym selfe for his trespasse/ that he hanged him selfe.  
For he thought hym selfe vnworthy that euer the  
grounde sholde bere hym/ or that euer he shold haue  
hadde pardone. But certaynly Judas thou sholdest  
not so haue dispeyred of the infynyte mercy of god/  
the whiche wolde haue receyued the/ yf thou wol-  
dest haue made hole and suffycient penaunce/ as þe  
dydest accomplishe many poyntes of it. For fyrste  
thou dydest repent the confessynge the of thy synne/  
and also it was manyfest. and also thou dydest resto-  
re agayne that the whiche thou haddest euyl got-  
ten/ but that thou dydest tary that thou haddest not  
hope of the infynite mercy of almighty god. And me-  
semet that his dispeyringe came chesely to him by  
the rude ans were of the iewes/ þe which sayd to hy  
cruelly whan he knowleged him selfe to do a myse.



horrible they drew him bounde and besoyled his  
bylage with spyttynge and other vyle thynges for  
grete dyspyte before the siege of Cayphas the which  
satte as iuge and his counsell about him. But where  
as they asked tho for wytnesse and coude fynde none  
suffycient / they dyde not that for iustyce / but to co-  
uer theyr iniustyce. and Ihesus to al those thynges an-  
swered not / tha Cayphas enforced him to haue fou-  
de him gyltie in his owne sayeng / and couered him  
by the name of god. And Ihesus confessed than his  
deite and puyssaunce / shewynge his commynge to  
the laste iugement in honour and myght lyke as he  
was here iudged villaynously. Whiche whan Cay-  
phas herde made semblaunt of ryght grete doole &  
sorrowe and rent his garmentes / Whiche the iewes  
dyd whan they herde ony man blaspheme agaynst  
god / and cryed sayenge he is a blasphemer / and re-  
ported hym to the assystence what or howe it semed  
to them and condempned him and sayd he was wor-  
thy of dethe / and therewith they dyde spytte on him  
and mocked him / cryeng with so highe a voyce that  
you blisshed virgyn and moder moost dolorous might  
here the greuous strokes that they layde vpon his  
moost blyssed body / Whiche was to your extreme so-  
rowe and doloure / and to all the ym that there were  
acompanyed with you.



**H**ow the iewes ledde our lord into pylate lyke  
a murther / and howe Judas repentynge him sel



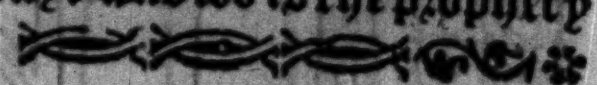
he brought vnto the princes of the prestes the mo-  
ney which they had gyuen him to betray Iesus.

At þe fyrst hour our lord to Pylate was brought  
With many aculaciōs / and false wytnesses twayne  
Dyuers wayes & meanes they ymagined & sought  
To put him vnto dethe / for so wes and payne  
Some strake him in the necke / some gladde & fayne  
To spytte in his face / sayeng this wretche is he  
That causeth the people / they trybute to retayne  
From Cesar the emperour / this we herde and se.





52  
The ryght parte of the text.

**A**fter this they ledde Iesus to the preto-  
ry / that is to say to the court of pylate /  
or the place of the iudgement. And they  
delyuered hym to Pontius pilate & pro-  
uost. & they wolde not entre in to þe place  
of iugement / lest they sholde haue ben condempned  
and iuged vnworthy to cate the pasque. Than Iu-  
das whiche had betrayed him / seynge that he was  
iudged to dye / he was moued with penaunce and  
brought agayne the .xxx. pens of syluer vnto þe prin-  
ces of the preestes and auncyetes of the people / say-  
enge I haue synned in that / that I haue betrayed  
the blode of a right wyse man. And they sayd what  
is that to vs howe it be with the yll or wele / and af-  
ter that he had throwen the money in to the temple  
he went and hynge hym selfe. and the preest Corba-  
nam toke the money sayenge / it is not laufull for vs  
to put this in to the tronke of the temple / for as mo-  
che as it is þe price of blode . and after whā they had  
taken counsell / they dyde determyne amonge them  
to bye the felde of Apoter to make a sepulture for pyl-  
grymes / and for that cause it was named the felde  
of Alchydemake / that is to say the felde of blode and  
it is so called vnto this day. And soo is the prophecy  
of Iheremy fulfilled. 


**E**xposition.





Our deliuered is vnto Dylate our sa-  
uoure Ihesu Chyste to be iudged too  
dethe/ Whom his moost dolourous mo-  
der folowed in full grete anguysh and  
sorrowfull heuynesse. ye and also so gret  
that it is not possyble for to be expressed nor shewed/  
Wherof truely no marueyle though Judas the whi-  
che hadde so harde a herte/ ye and rather more har-  
der than we haue tofore expressed. Whanne that he  
apperceyued that his mayster so benygne was de-  
liuered to be putte to the dethe by his treason/ and  
whan that he dyde beholde the marueylous and ex-  
treme sorrowe of you moost blyssed lady/ the whiche  
so moche had honoured him. toke in his herte so gre-  
te sorrowe and pensyuenesse/ & indignacyon agaynst  
hym selfe for his trespasse/ that he hanged hym selfe.  
For he thought hym selfe vnworthy that euer the  
grounde sholde bere hym/ or that euer he shold haue  
hadde pardone. But certaynly Judas thou sholdest  
not so haue dispeyred of the infynyte mercy of god/  
the whiche wolde haue receyued the/ yf thou wol-  
dest haue made hole and suffycient penaunce/ as þe  
dydest accomplishe many poyntes of it. For fyrste  
thou dydest repent the confessynge the of thy synne/  
and also it was manyfest. and also thou dydest resto-  
re agayne that the whiche thou haddest euyl got-  
ten/ but that thou dydest tary that thou haddest not  
hope of the infynite mercy of almighty god. And me-  
semethe that his dispeyryng came chesely to him by  
the rude ans were of the iewes/ þe which sayd to hy  
cruelly whan he knowleged hym selfe to do a myse.



What is þ to vs: It behoued the to haue looked well  
before what þ sholdest haue done. We care not what  
be cometh of the. To the whiche thinge confessours  
and men of holy chyrche ought to take ensample/ þ  
they be not to cruell in wordes vnto the which they  
confesse/ or at the lest that they let them not depart  
without some good conforte & esporaunce. But some  
be contrary vnto Judas/ for they haue good hope of  
the mercy of god/ but it is wout repentaunce or con-  
fession had/ or restytucion made/ wherein they tres-  
spas more greuously than Judas/ of the whiche yf  
they amende not they shall depart w h þ. Let vs cōsy-  
der a lytell the fayned conscience of þ ieiwes whiche  
wolde not entre in to the court of pylate bycause he  
was a pagane/ lest þ they sholde haue ben thought  
vnworthy to eate theyr pasques/ of the whiche con-  
dytton dyuers be of now a dayes the which haue  
no conscience to see a man by sclaunder and backeby-  
tyng where they wyl shewe them selfe to haue cō-  
science of a small thinge. But let vs beholde howe þ  
ieiwes haue acōplysshed holy scripture whiche they  
knowe not of/ by reason wherof our saythe is more  
stablysshed and many of them are conuerted to our re-  
lygion of chrystendome. The cursed haue fulfilled þ  
ordynaunce of our lord of the whiche they haue not  
known/ as it apereth by Cayphas whiche sayd it  
was necessary that one mā sholde dye/ and not that  
all people sholde peryshe whiche he sayd as prophe-  
cy. Howbeit he knewe it not as often tymes the hos-  
ly goost speketh in the mouthe of synners/ namely  
whan they be ordeyned in some dignyte. 



**T**he Prynce of Iudea examyned Iesu Christ and he founde  
no cause in him wherby he had deserued death  
and to be rydde of him he sent him to Herode.

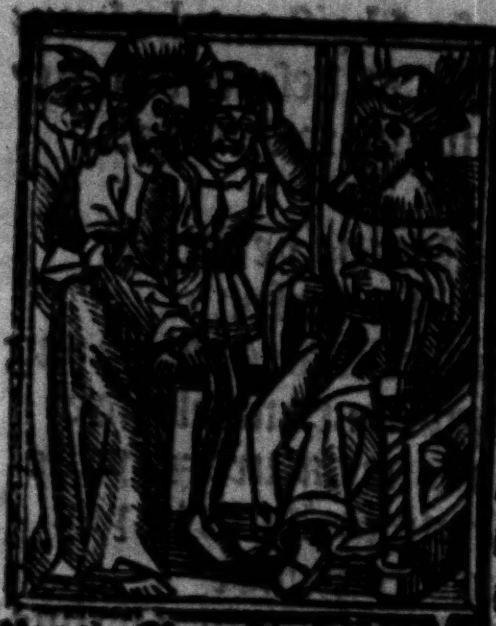
**W**hat accusacyons sayd Prynce do ye bringe  
agayne this man / causes can I none fynde  
Syr sayd they he nameth him of ieiwes to be kyng  
he toucheth the lay people / ignorant and blynde  
By workynge of myracles / aboue nature & kynde  
Wolde ye sayd Prynce your kyng sholde be slayne  
ye my lord sayd they / that is our mynde  
Than after your lawes / iuge him to death & payne.

**S**yr they sayd for vs / to kyll any man  
Refull it is not / or iuge him to dye  
for yf we dyde / regular were we than  
All be it in him / we fynde causes why  
Of Galyle he is / he can not this deny  
He nameth him selfe Christ / wytnesse therbe a seore  
Demaunde them if yelyst / they stande herby  
Water here is suffycient / what wolde ye ony more?

**The .ix. parte of the text.**

**T**han Prynce pylued forth and demaunded  
what accusacyons bringe you agaynst  
this man / they answered and sayd if he  
were not an euyll doer we had not deli-  
uered him to you. We haue founde him tor-  
myng the peple / and he hath defended that ony trau-  
ges shold be gyuen to Cesar. for somoch as he is crys-  
t





and kyng. Than Pilate sayd  
take you him & after your la-  
wes iuge ye him. And the ie-  
wes answered we haue no  
petyce to kyll no man. so y<sup>e</sup>  
worde of god might be fulfil-  
led. Wherin he shewed what  
dethe he shoulde endure. Py-  
late than entred in to the pre-  
torie called Iesus sayeng vnto  
him. thou art kyng of ieu-  
wes. And Iesus answered sayest thou this of thy  
selfe? haue other sayd so to the of me. than sayd Py-  
late. & I am not a iewe. thy people and thy byllho-  
pes haue gyuen y<sup>e</sup> to me. What hast thou done? Ie-  
sus answered my realme is not of this world. yf my  
kyngdome were of this worlde my seruantes wol-  
de stryue for me. that I shoulde not be gyuen vnto y<sup>e</sup>  
iewes. but now my kyngdome is not in this worl-  
de. Pilate sayd to him thou art a kyng. than Ihes-  
us answered thou sayest it. for a kyng am I. And  
I am come in to this worlde for to gyue wytnesse of  
trouthe. for euery man that is of trouthe hereth my  
voyce. Pilate sayde to hym what is trouthe? and  
whan he hadde sayd so. he yssued forth and sayd to  
the iewes and princes of the prestes and the compa-  
ny that there was assembled. I can fynde no cause  
in this man. And than they cryed sayenge. he hath  
distrobed the people by all Iury begynnyng from  
Galyle hyther. Than Pilate herynge the ym nas  
myng Galyle demaunded hym yf he were of Galyle



le. And whan he knewe that he was vnder the p<sup>ro</sup>u-  
yssaunce of Herode he sente Ihesus to him. Whiche  
at that tyme dyde abyde in Jerusalem.



### ¶ Expolycion.

**W**e gothe our sauour Ihesus from  
Pylate to Herode / for Pylate thought  
by this meanes that he sholde haue be  
deliuered of the iewes / and of theyr re-  
quest without condempnyng of any in-  
nocent. For the iewes wolde one sholde haue gyuen  
credence vnto theyr wordes / sayeng yf he were not  
an euyll lyer we hadde neuer brought him hyder  
to the / whiche was a grete outrage and shame vnto  
the. for Jerusalem was gretly replenysshed with  
straungers bycause of the solemnyte of Easter. but  
for all that they had taken counsell that they sholde  
kill no man. yet by the ordynaunce of god theyr cou-  
sell was dystroyed / so that the prophecyes myght  
be fulfylled / and also that tyme was moost agreea-  
ble vnto Judas to betray oure lord / for the gospell  
saythe he sought for to haue a conuenient tyme for  
to betray his mayster Iesus. This was the fourth  
tyme that our sauour Iesus was ledde. The fyrst  
tyme he was brought before Anne. & seconde to Cap-  
phas. the thyrde to Pylate / and & fourth to Herode.  
Let vs also cōsyder & maner of Pylat & asked what

Passyon.

f.ii.



28  
was the trouthe/ but he tarped not the answer. to  
Whom many assenble which wolde obteyne sepete  
or deuocyon/ but they wyl not conpnye whichers  
the cause that deuocyon is so abated for defaute of y  
seueraunce. We may also consyder the hatered that  
the iewes had to our lord/ for all though that their  
desyre was to be delyuered out of the trauages of the  
romayns/ bycause wherof they were after ward di  
stroyed. yet they dyde falsely acuse Jesu Christ/ say  
enge y he defended to pay trauages. and that he pres  
ched heresy bycause pylate sholde condemne him.  
They answered also that they had no power to put  
no man to dethe which they sayd/ for it was they  
lawe to stone all blasphemers to dethe lyke as they  
dyd saynt Stephyn/ but the ordynaunce of god was  
that Jesus Christ sholde suffre another dethe/ whi  
che was upon the crosse.

**¶** Howe kynge Herode whan he sawe our lord and  
swered him not/ he sent him to pylate clothed in  
a whyte garment in token of mockery.

**¶** Pylate herynge our lord to be of Galyle  
Streight vnto Herode/ he him sent  
The which at that tyme/ was in the cyte  
With whose comynge/ he was right well content  
Whiche he desyred/ to se that innocent  
To worke some wonders/ in his presence and sygh  
But our lord stode muet/ wherfore Herode wend  
Afore he had ben/ clothed him all in white.



The tenth part of the text.

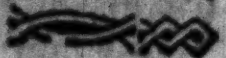


**H**erode whan he  
se Jesus he had  
right grete ioye  
for of long tyme  
he had desyred  
to se him / for so moche as he  
herde so many thinges of hy  
and he trusted to haue some  
thinge done before him / and  
he asked him many thinges  
but Jesu answered not. and  
the princes of the lawe & the sages were there whi-  
che constantly acused him to Herode. and Herode scorn-  
ned him and all his company / and in token of mocke-  
ry he commaunded y he sholde be clothed in a white  
garment / and Herode sent him agayne vnto Pilate  
the same day. for before that day Pilate and Herod  
were ennemyes.

### Exposicion.

**O**ut people this goyng of Jesus to He-  
rode was right harde and shamefull but  
his retournyng agayne was moch more  
paynfull / for the princes of preestes fered  
lest that Jesus sholde escape them. But  
whan Herod mocked him on this maner they were  
than more bolde to do him all the dyspyte they coude  
ymagyn. but Herode prophetyed moch better than



he knewe of in that he clothed our lord in a whyte  
garment whiche signified his innocēcy that wolde  
not oppn his mouthe to ans were. Which whan our  
blyssed lady behelde she remembred his purenesse &  
innocēcy / where as the iewes made of it but scoz-  
nes as dayly holy relygious men be take vlynge a  
straunge garment not vled of the worlde / for some  
holy consyderacion whiche often tymes cursed men  
hath in derysion. And the folyshe curyosite of Herode  
was brought to nought / for he despyed to here our  
sauour not for no frute of good doctryne / but he de-  
maunded some marueyls to be done for his dysporte  
but Jesus answered nothing. wherby we may haue  
an ensample that to preche and enforme the people  
for if we preche to please the people we shall dysplea-  
se god. But let vs consyder how two wolues were  
acorded to take a shepe / Pylate & Herode were befo-  
re enemyes / bycause Pylate had put to dethe some of  
Galyle subgettes vnto Herode / whiche dyde sacrifyce.  
and he mengled theyr blode with the sacrificy.  
But on this day was the peace made byt wene the  
wherby was shewed that Christ was come to ap-  
pease & to accorde all the worlde / but not to thynntent  
that Pylate and Herode sholde be accorded. Suche  
acordement is now a dayes among grete men / the  
whiche agre to pylk and robbe the poore people inno-  
centes / whiche dare not reuenge them. 

**H**ow Pylat thinkyng to haue moderat & dyspyte  
that the iewes had to our lord / caused him to be  
bete with rodde and scourges right cruelly.



**C** Platseyng our lord / clothed all in white  
 Sent to him agayne / by Herode the kynge  
 Perceyued well / there was no cause of right  
 To put him vnto dethe by no maner of thinge  
 But onely that the iewes / him dyde so malygne  
 That dye he sholde / he sawe none other bote  
 Our lord so beaten / forthe he caused to bringe  
 With scourges and roddes / from þe heed to the fote.





The. xi. parte of the text.

**A**fter that Pylate had called the prince of  
the preestes and the seruantes he yllu-  
ed forth to them / and sayd ye haue offer-  
red here this man and name him to be a  
peruerter of the people. And here I haue  
examyned him before you and nother I ne Herod ha-  
ue founde him gyltie in those thinges that ye accuse  
him of: for he hath sent him to me agayne / and I se  
no token wherby he wolde that he sholde dye. Well  
I shall tell you / it is your custome that I sholde des-  
lyuer one to you beyng a prisoner at your Easter /  
Wyll you than that I delyuer Barabas or Ihesus.  
Whiche is called Christ. For he knewe that by enuy  
they had delyuered to the princes of preestes / and  
the auncyentes of the people perswaded the to aske  
Barabas. the prouost spake vnto them agayne and  
asked whiche of t wo they wolde haue / and they  
sayd Barabas. for Barabas was he the whiche for  
man slaughter was putte in prison. Pylat than as-  
ked what shall I do with Ihesus / and they sayd all  
let him be crucifyed / than Pylate thinkyng to haue  
appeyled them / caused Iesus to be bete so horrybly  
that from his heed to his fete there was on hym no  
place hole. Than the seruantes of the prouostes to-  
ke Iesus and dispoyled him of his garmentes / and  
clothed him with a cote of purple and wrapped him  
in a redde mantell / and folded a crowne of thornes  
sharpe and prickyng whiche they put on his heed  
and put in his ryght hande a rebe / & than knelyng



they mocked him sayenge. god the saue kynge of ier  
 ues and spyttynge in his blyssed bysage / they gaue  
 him harde buffettes / which he patiently endured.

**H**owe after our lord was beten pylate brought  
 him out and shewed him to the ierues / thinkynge  
 that they wolde haue had pyte and aquyted him.

**E**cce homo / sayd pylate to the ierues than  
 one more rusfully arrayed / dyde ye neuer se  
 wretche in this worlde / ne yet no lyuynge man  
 beholde his body / if any hole place there be  
 so beate / so yll entreate: was neuer man but he  
 so knocked / so mocked: with many grete scornes  
 of the false ierues / knelynge on the yrkne  
 sayd all haile our kynge & crowned him wth thornes

**The .xii. parte of the text.**



**U**nhan these thing  
 ges were accom  
 plished pylat  
 beholding the  
 piteous estate  
 the whiche Jesus was in  
 & howe he was clothed. He  
 yssued out of the pretorpe and  
 ledde hym before the sight  
 of the ierues / sayenge. Ecce  
 homo / beholde this man howe

I haue punysshed hym. And than the prince of the  
 Passyon.



prestes and all the company cryed away with him  
away with him / crucify him. Pylate sayd to them  
take you him and crucify him / for I fynde no cause  
in him wherby he sholde be worthy of dethe. The ie  
wes answered we haue a lawe and after our lawe  
he shall dye / for he maketh him selfe sonne of god. Pylate  
than heryng that worde doubted more than before &  
entred in to the p[re]to[ri]y with Jesus & sayde to him.  
fro whens art thou? and Jesus made to him no an  
swered. And Pylate sayd to him thou spekest not to  
me. Knowest thou not that it lyeth in my p[ro]u[is]ion  
ce to crucify the or to let the escape. and so Jesus an  
swered. Thou shouldest agayne me haue no p[ro]u[is]ion  
ce if it were not g[iv]en to the from aboue. Wherfore  
he that hath deliuered me to the hath comyt a grete  
synne / and fro then forth Pylate was about to de  
liuer him. But the iewes cryed sayenge yf thou ac  
quyte him thou art not C[ae]sars frende / for whoso ma  
keth him kyng repugneth vnto C[ae]sar. Pylate whā  
he herde these wordes he brought forth Jesus and  
satte on iugement in the place whiche is called Ly  
colstratos / in hebrue Gobatha. And it was the eyn  
of theyr sabot day of Easter / about þe sixt hour. And  
he sayd to the iewes / se here your kyng. And they  
cryed away with hym / crucify him. Pylate sayde  
Wyll ye þe pour kyng be crucified / þe byllhopes an  
swered we haue no kyng but C[ae]sar / & the auncyent  
tes & seignours reproched him many wayes but Je  
su answered not. Thā Pylat sayd her yst þe not how  
many wytnesses they haue agayne þe & þe answered  
not to one worde / in somoch þe he had grete maruell.






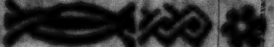
hat offre made Pylate to giue eyther  
 Iesus or Barabas. O you moost blyss-  
 sed lady what might you say whā ye  
 here your blyssed sone cōpared vnto a  
 thefe and murderer. Sayd you not to  
 some of the iewes whiche were nere you that they  
 sholde for charite haue compassyon of your pyteous  
 sone which had done vnto them so grete good / as to  
 reyse the deed men and heale them that were seke.  
 His lyfe was vnto them more profytable than þ lyfe  
 of a murdzer. Certes there was some as Archodes-  
 mus and other whiche Iesus had healed that wol-  
 de full sayne had his delyueraūce / but their voyces  
 might not be herde for þ company that pursued his  
 dethe. Wherfore clerely it may be aperceyued þ vn-  
 constant and vnstablyshed fauour of the worlde / for  
 it was not longe before that they named him kynge  
 of Israell sone of Dauid / sayenge blyssed be he that  
 cometh in the name of god / & now they cry alway  
 to him / crucify him. Which we may well take to our  
 ensample not to excede in labours to attayne world-  
 ly honours sythe they be so inconstaunt. O creature  
 of all this worlde you art he the which somtyme by  
 Moyses delyuered the iewes fro the harde prysen of  
 Egypte / and of the cruell tyrannyes of Pharaon.  
 And in recompensacyon for that grete benefyte / you  
 crye vnto Pylate to iuge him to dethe. Trewly cer-  
 tayne doctours say þ whan Pylate presented Iesus  
 to þ iewes sayeng behold þ man / he was betē before  
 Passyon.



as we haue sayd so cruelly that on all his body was  
no place hole/ but all disfigured by the woundes or  
by his blode. And also some say that it was shewed  
afterwarde by reuelacyon/ þ our lord Iesu Christ  
had on his body. v. M. CCC. lxxv. woundes/ & þy  
late thynkynge to haue a pepled the furour of the ieu-  
wes presented Iesus vnto them/ sayeng haue mer-  
cy of this man/ consyder he is no beest. And yf so be  
that he haue trespassed agaynst you he is now lare-  
gely punished. and all be it he sayd before þ he was  
the sone of god/ you se well I haue shewed the con-  
trary. And where as he made himselfe kynge/ you  
need not to doubt syn he is in this estate/ for he hath  
reigned but a whyle/ and I haue well punished  
him. O Pylate thou knewest full lytell the malyci-  
ous and cruell hert of the iewes/ thou wentst to as-  
peyle them and thou doost more enflame them with  
cruelnesse whā they se the blode of theyr enemy/ as  
the wyld beest is more eyger whā he beholdeth  
the blode of his pray. Wherfore after they sawe thy  
fraylte & incōstācy to obserue iustyce/ they thought  
well to come shortly to theyr purpose/ but trewly  
they were greely blydded whā they sayd they had  
no kynge but Cesar/ they ought than to knowe that  
Messyas was come. for Jacob prophced that the  
royall siegē sholde fayle in the lande of Iury/ vnto  
the tyme that he were come that was to come whi-  
che was so moche desyred of the people. But lette vs  
leauie in this thinge and retourne we our eyes of de-  
uocyon vnto you moost dere mother/ consyderynge  
your sorowe whā you behelde your blyssed sone so



disfigured / certes my tonge can not expresse the ang  
guish which your moost dolorous hert tasted at  
that tyme. 

**T**henne Pilate herping the fersse and cruell wordes  
of the iewes condemned Iesus to dethe, and de  
liuered him to them to be crucified. 

**P**ilate entendyng to make our lordes pease  
imagyned byuers meanes / him to a quyte  
But all in vayne / they malyce he coude not cease  
Forwithstandyng his punysshement & rusfull sight  
A yke dogges enraged / that fersely barke and bpte  
Crucifyge they cryed / to bringe him to his ende  
Sayeng Cesar is our kyng / by enherytaunce & right  
If thou say other wayes / thou art not his frende.

**P**ilate the prouost at these wordes herpyng  
Of the false iewes / fulfilled theyr intent  
Dredyng also Cesar / forthwith at theyr biddynge  
Agayne his conscience / gaue sentence & iugement  
Upon our lord / that lambe moost innocent  
The iewes alway cryeng / by one assent and brette  
Tolle Pilate tolle / vnder Cesar thou art presydent  
He than wyshe his handes / comyttynge hy to dethe.

**Passyon.**

**G.iii.**



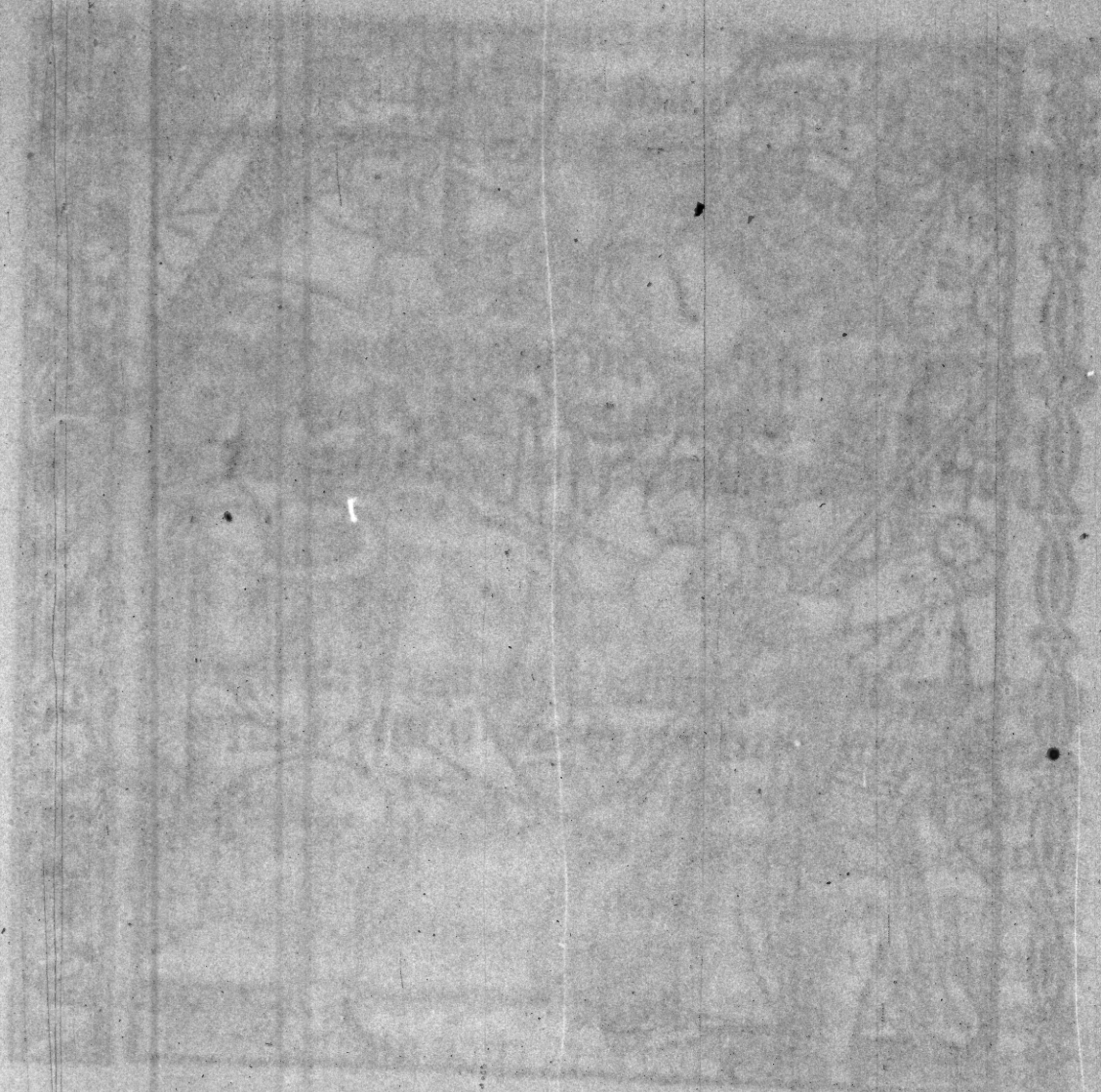


**W**han pylate sat in iugement his wyfe  
 sent vnto hym sayeng this right wyfe  
 man a pertye yneth not to the nothynge.  
 Certes I haue be gretly troubled this  
 nyght by visyon for hym. The prouost  
 than asked them agayne what euer he had done &  
 they cryed with a highe voyce let him be crucified.  
 Pylate than seyng that his wordes might not pro-  
 fyte and that they cryed euer more and more he toke  
 water & washed his handes sayeng I am innocent  
 of this man.









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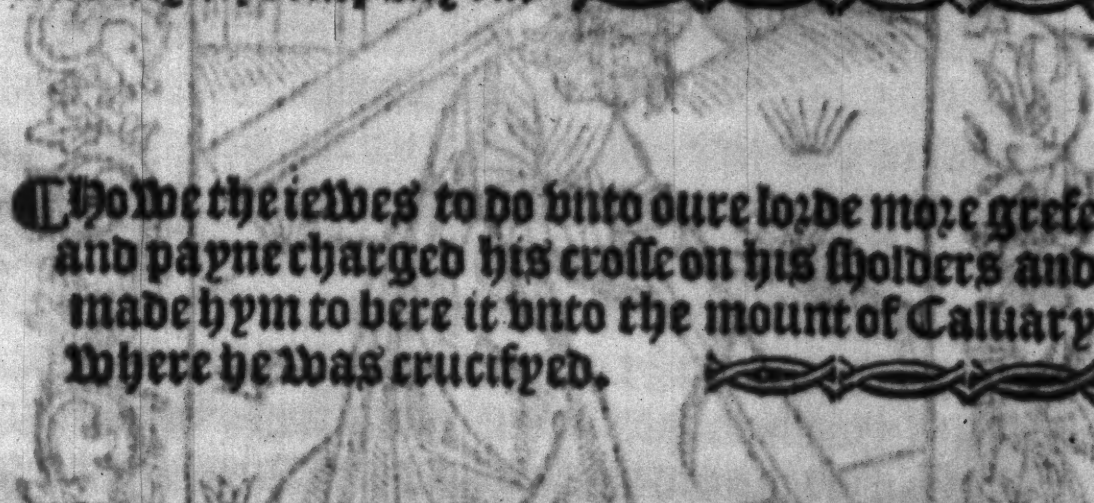

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court of plate her yngh an heuy crosse and all dillep  
ned with blode / and the euell ierwes compassed him  
so soze and hasted him to warde his deche / that some  
strake him with theyr fete and some with theyr knes  
sayeng vnto him. for the afore. And your right ho  
ly lady / and your neuw saynt Iohn coude not ap  
proche vnto hym for the grete multytude of ierwes  
that were about him. and there folowed him grete  
companyes of men and women the whiche wepte  
tenderly for compassyon. 

  
Thow the ierwes to do vnto oure lorde more grete  
and payne charged his crosse on his sholders and  
made hym to bere it vnto the mount of Caluary  
where he was crucifyed. 

At the thyrde houre to put him to more payne  
his purple robe from his backe they tere  
By reason wherof his holy corps was flayne  
he standynge all naked sekynge here and there  
Suche symple garmentes / as he was wont to were  
The blode streynge out of euery sondry wounde  
his owne crosse also they caused him to bere  
To y mount of caluary his armes behide hy boude.

Thus thorow out the rye / our lorde they lede  
To warde Galgathas / the place of execucion



Where as many a carkas stynkyng lay deed  
 Of cheues & murderers / haged for their trasgression  
 The women of Jerusalem / by loue and affectioun  
 hym folowed wepyng / moued with pyte  
 Our lordetha tourned / remebryng their distruction  
 Sayeng wepe for your selues and wepe not for me.



**[**The. xiii. parte of the text.

**A**nd Jesus thus beringe his crosse vnto  
 the place named Caluery / as they yssu  
 ed they espyed a man of Cyrene named  
 Symon / sader to Alexander and Rufus  
 whom they constreyned to bere þ crosse  
 after Jesus / and a grete multytude of men and woos



men folowed him / the whiche wept and bewayled  
his sorowe. And Ihesus tourned him towarde the  
and sayd / daughters of Iherusalem wepe ye not for  
me but wepe for your selfe and your chyl dren. For þ  
dayes appoche in the whiche it shalbe sayd blyssed  
be the barayne women / and wombes which haue  
not conceyued / and the pappes the which neuer ga  
ue mylke. Than shal they say vnto the mountayns  
fall vpon vs / and vnto rockes couer vs / and suche o  
ther wordes lyke / wylling they: owne dethe.

### Exposicion.



Dyght ferefull sentence and right horry  
ble which soundeth in our eares / let vs  
leauie to bewayle other mennes misery  
as Iesus sayd to the women that folo  
wed hym / and let vs consyder whyder  
we haue cause to bewayle our owne. sythe iustyce  
hath not spared to condempne hym whiche was so  
right wyse. What shall be done w vs synners that ha  
ue so sore offended? Let vs therfore wepe for our sel  
ues / deuout people let vs wepe for our selues & for  
our chyl dren. But a questyon might be demaunded  
for asmoche as me semeth that our lord defendeth þ  
none sholde wepe for him / and we exort you after þ  
couzell of holy scripture to haue copassion of it. But  
if we beholde the mystery we haue cause to bewayle  
his passion / it is certayne þ the blyssed sone of god  
toke on him mannes nature / not for him selfe but to  
redeme vs and to pay our dedde. wherfore all that




he suffered was for vs and for our kynde / therefore in  
hym there is no cause wherfore we ought to wepe  
but for oure selfe. The cause of his sorow falleth on  
vs / and therefore yf we be vnkynde and let vs consy-  
der our owne estate whan we bewayle not his pas-  
sion. And moreover we sholde dyspraise the worthy-  
nesse of our soule for the saluacion and deliuerance  
of the whiche he hath shedde his precyous blode for  
asmoche as he had so entyre loue vnto vs / & bought  
our soules of so grete value. The mercy of almighty  
god father hath ben suche towarde vs that he hath  
gyuen his propre sone to all the paynes and vilayne  
reproches possyble / to acqyte vs from the paynes  
of hell whiche we haue deserued. And yet we oft tyme  
abuse that infynite mercy so often as we wyll  
not ioyne our hertes to that bytter passion by steds-  
fast faythe and parfyte loue / and make vs parte tas-  
kers of the same. by reason wherof we paye to god  
our raunsome and trybute. Without which trybute  
all the paynes that euer were or euer shall be / or all  
the good dedes that is possyble for vs to do / can not  
suffyce to ourede we ne our amendes. Wherfore the  
moost sure counsell is to present vnto god this blis-  
sed passion for our dettes. and this presentacion is good  
to be done by repentaunce and penaunce haupng di-  
spleasure for our synne / whiche haue deserued so pre-  
cious a raunsome. Thankynge also god of his incō-  
parable mercy syth for vs miserable synners he hath  
deliuered to de the his onely sone. Moreover I beseech  
holde in this text how our sauour shewed the oppo-  
nyon of the iewes & destruction of Ierusalem / whi-




che was acomplished in the. xlii. yere after his pas-  
sion the which is a signe of dāpnacion euerlastyng  
And also it was right horryble and cruell in somoch  
that a grete getyl woman by the grete fury & she suf-  
fred for hongre lewe her owne chylde and rosted it  
to ete. There was slayne a. xi. C. thousande / as one  
Joseph<sup>e</sup> writeth the which was there. And there  
was taken prisoners. lxxxvii. M. of y<sup>e</sup> which were  
solde. xxx. for a peny to be slayne / bycause they had  
eaten they<sup>r</sup> money. And unto this day they<sup>r</sup> puny-  
cion endureth for they besperclid thoro we al y<sup>e</sup> worl-  
de which god suffereth for a remembraunce of they<sup>r</sup>  
trespace / and to be wytnesses of our prophecyes to  
the cofusion of them which be enemyes to our fay-  
the. And mozeouer bycause y<sup>e</sup> they<sup>r</sup> couertyng shold  
be a token of chende of y<sup>e</sup> worlde. I beholde also how  
Symon of Cyrene which was no iewe bare y<sup>e</sup> crosse  
after our lord. and it semeth to some after they<sup>r</sup> ma-  
ner of spek yng y<sup>e</sup> our lord bare the fore parte & Sy-  
mon the hynder parte / which was done bycause y<sup>e</sup>  
the iewes sawe our lord bowe for feblenelle / for the  
grete payle & weyght of the crosse. for y<sup>e</sup> crosse was  
so long that a man coude scarcely reche the fete of our  
lord whan he was on it / but let vs consyder whan  
the iewes arested & haled here and there / and coude  
fynde none y<sup>e</sup> wolde helpe our lord to bere it. yf our  
blyssed lady offred not her selfe / or saynt Iohn the euā-  
gelyst which was a very strong yongman / or Ma-  
ry Magdalene y<sup>e</sup> which for entere loue dyde wepe  
full tenderly to se his bytter anguyshe. It myght  
also fortune y<sup>e</sup> by the right tender wepynges of our



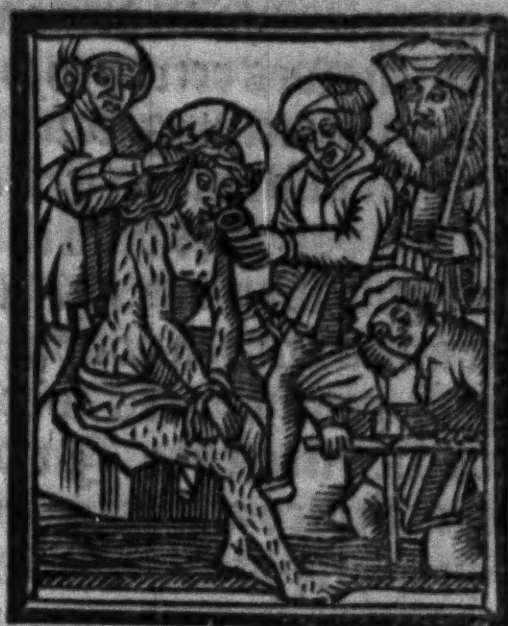
blissed lady and of the other holy women that follo-  
wed that the hertes of some of them were moeued  
with compassyon and in part y abated theyr cruelte  
And in the meane season that they tarped for one to  
bere the crosse / our lord beholding the women the  
whiche approached nere unto him sayd vnto the the  
wordes of the text. And as they stode styll and none  
wolde helpe hym / bycause they thought it a grete  
shame they sawe the poore Symon of Cyrene a stra-  
nger the whiche passed by that way / and they con-  
strayned him to bere it the whiche almighty god or-  
deyned for a grete mystery / in token that the pagans  
sholde helpe to bere that crosse after him. 


**¶ The. xiiii. parte of the text.**

**T**han caused they two theues / forthe to be sette  
to go with our lord / to be hanged and slayne  
On euery hand of him / one of them was sette  
And he in the myddes / ledde by twene the two wayne  
So weyke / so wery / þ longer he coude not sustayne  
But done þ heuy crosse / nedes he must ley there  
One Symon of Cyren / straüger they dyd constrayne  
After our lord / that huge tre to bere. 

**T**wo felons were ledde with him to be put  
to dethe. And whan they were come to þ  
place named Golgathas / whiche is inter-  
prete the place of Caluary / and that they  
had crucified hym they gaue hym vyn  
eggre myxt w myrr and gall to drynke. And whan





he had tasted it he wolde  
not drinke. The first woꝝ  
de that our lordesayde on  
the crosse was this. fader  
pardon theym they wote  
not what they do. 

**E**xposycion.

**H**ere beganne  
oure lord to  
preche and to  
shew in dede

& woꝝde in the chayre of the crosse a doctrine of right  
hye pfectyon in the whiche he hath shewed in dede  
that he had sayd before with his mouth / for he sayd  
lerne of me. for I am debonaire and humble of hert  
whiche truely now he is shewed. for who can be moꝝ  
re debonaire and humble than to pray for his moꝝ  
tall enemyes / and for them that are puttynge him to  
deth. fader sayd he ydon the for they wot not what  
they do / alas moost souerayne sauour they ledde  
you in the company of theues vnto the stynkyng  
place of Caluery whiche stynke by corrupcion of the  
bodys of them that were put to execucion / and on  
the grounde were sparcled heedes and bones of men.  
And yet to do you payne in alwayes possyble whā  
your smellynge was anoyed with the stynke / they  
offred you byneygre myrte with gall to anoy your  
taste / & than agayne they dispoyled you before gret  
multytude of people in that colde place / & throwyn-  
ge you to þ grounde cruelly they stretched your blyss-  
passyon.



sed arme and perced it With a nayle vnto an arme of  
the crosse / in somoch that your senewes retrayed for  
anguysshe of your dolour / and in stretchynge for the  
the other arme / they nayled that also With a grete  
and boystous nayle of yron / and your fete vnto the  
fote of the crosse. But bycause you were not agreea-  
ble to they? Wyll they dye we and stretched your pre-  
cious body in that maner þ all your ioyntes were  
dysceuered / and all your senewes stretched. In so-  
moche that one myght haue nombred all the bones  
of your blyssed body after þ prophccy of Dauid. yet  
not Withstandynge of your infynite mercy set at no-  
ught all these cruell tourmentes Whiche were gret-  
ter than I can expresse / and dyd not for gete to pray  
for them sayeng. fader pardon them they wote not  
What they do / not the moost symple but þ moost cru-  
ell / and they that moost aggrieved you. Howbeit ye  
prayed for them that wolde conuert and remembre  
they? mysdedes as it apereth afterwarde / Where  
as by the preching of saynt Peter there was couer-  
ted of them. iiii. M. in one day / and fyue thousande a  
nother day. Alas now we hangeth our swete sauour  
all naked on the crosse / berynge all the payle of his  
blyssed body on his fete / and his armes almost bro-  
ken / and for feblenesse Wyll not Where to arrest him.  
yet had he not forgotten of his goodnesse and chary-  
te that he had to warde them but sayd fader pardon  
them / in the Whiche truely thou hast shewed an in-  
credyble pytie and mercy. And for that thy mother  
hath attayned the name of moder / and of pyte and  
mercy. for asmoche as þ art the trewe mercy. Wher?



foze we may well haue hope and trust in you if that  
we pray by humyltye for mercy and grace / we shall  
that obtayne sythe þ you haue vouchedsafe to pray  
for them that pursued you. This sentence is suche þ  
by the occasyon of it we haue example of humyltye  
& benignyte. Which if we haue in vs we shalbe part  
takers of the intercessyon of all the holy cōpany of he  
uen which pray for vs. But the excuse that almighty  
god made for the iewes can not helpe many of vs  
which wyllingly & of an obstinate purpose wyll syn  
& offende god which be to be reputed more enuyous  
thā some of þ iewes þ crucified him for they belcued  
not. we haue cōfessed þ professyon of cristedome whi  
che now many do & syne more cruelly agaynst god.

**A**t the sixt hour the iewes our lord vnbounde  
shamefully before all peple dispoyled him of newe  
he beyng there all naked they cast him to þ grounde  
some stretthed some reched & out his armes drew  
so hardly / so straytly: þ leuered was euery sene  
there was no bote hand & fote they nayled to þ tre  
to þ fad of heuē at þ steuen he prayed for euery iew  
My foes forgiue litil is ther belefe ydo thē for charite

Upon the crosse displayed in this wyse before thē all  
Thursty our lord became by lesyng of his blode  
Scitio a loude he spake than benygne myxt w gall  
They offered him to drinke / so hangyng on the rode  
He tasted it anone and knewe is was not good  
Drinke of it he wolde not / but wried a yde his heed  
Than spyt they in his face as people madde & wode  
His bones ye might haue nobred after he was ded  
Passyon.

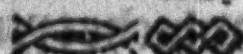






sayeth / they haue parted a sonder my garmentes &  
on my cote they haue thowen lottes / for it is cer-  
tayne that the knyghtes were there and so syttyng  
behelde him / and Pylate wrote the tytell of his cau-  
se and put it on the crosse aboue his heed and it was  
writen. This is Iesus of Nazareth kyng of iewes.  
Whiche tytell many iewes redde / for it was nere to  
the cyte. and it was writen in hebreue / greke / and la-  
tyn. and the bysshoppes of the iewes sayd vnto Pyl-  
late. Write not kyng of iewes / but that he sayde he  
was kyng of iewes / and Pylate answered that þ  
whiche I haue writen I haue written. Than they  
crucifyed two theues wherof one of them was han-  
ged on the right hande / and an other on his lyft hā-  
de and Iesus in the myddes. and than was acōplys-  
hed the scripture sayeng. Et cum iniquis reputa-  
tus es. and they þ passed by reproched and blasphem-  
med him and noddynge they heedes on him sayd.  
ha here is he that wolde destroy the temple of god /  
and in thre dayes wold buylde it agayne. yf thou be  
the sone of god saue thy selfe and dyscende from the  
crosse. And in like wyse the princes and preestes of þ  
lawe and the auncyentes sayd he hath saued other  
men / but he can nat saue him selfe. and if he be kyn-  
ge of Israell / let him dyscende now from the crosse  
that we may se him / than wyll we beleue in hym.  
yf he trust in god let god delouer him / for he calleth  
him selfe the sone of god. and in lyke wyse one of the  
theues þ hynged by hym blasphemed hym sayenge  
if thou be Christ saue thy selfe and vs two / and the  
other blamed him sayenge. Knowest not thou þ we



receyue worthely this punysshement that we haue  
and this man hath nothing deserued his dethe. and  
he sayd to Iesus. *sp* haue mercy on me when thou  
shalt come to thy kyngdome. And Iesus answered  
without doute I say to the thou shalt be with me  
this day in paradysle and this was the seconde wor  
de that Iesus spake on the crosse. *ac.* 

### **C**Expoficion.



**W**e haue herde the seconde worde of our  
fauour on the crosse whiche gyueth  
a maruelous hope vnto all synners to  
haue pardon and ioye / but wele it for  
tuned vnto the that grace. *scynge* our  
lorde in equall dampnacyon / for the whiche the ie  
wes scorned the. And yet thou dydest confesse his di  
gnite and his kyngdome / fro whens came vnto the  
that grace or wyldome that thou sholdest so reasona  
bly repleue thy companion. wherby we may take  
example that none sholde mocke other / *scynge* þ we  
be all equally in this vale of misery subget vnto the  
thraldome of synne. wherfore we sholde not mocke  
one another / who had thought þ saynt Peter shold  
haue denyed his lorde & mayster. and þ these sholde  
haue cōfessed almighty god & come to paradise soner  
than our blyssed lady. wherfore there is nothyng  
more souerayne than to retourne to Iwete Iesus by  
humylte and deuout oracyons / prayeng þ he wyll  
haue mercy on vs. so that he may say to euery one of  
vs thou shalt be with me in paradysle. And lyke as



Jesus hanged on the crosse/ and on his right hande  
as a good man whiche sholde be saued. And on his  
lyft hande he that sholde be damned so shall he come  
agayne to the iugemēt. Howbeit his comyng than  
shalbe mighty and terryble/ which now he hangeth  
as impotent to whom accordyng to the prophesy of  
Symeon they do all the cōtrary to his desertes. Re-  
serued onely y<sup>e</sup> Pylate wrote truely his tytell whiche  
was. Jesus of Nazareth kyng of iewes/ which  
is a sygne of his tryūphall victoꝝ and baner of Jesu  
Christ/ and to all christēmen whiche bereth it by  
parfyte faythe. it is his defence agaynst the assautes  
of our ennemy as hath ben shewed to dyuers in re-  
uelacyon. And also as Dauid prophesied in many  
psalmes of the vestmentes of Jesus Christ/ whiche  
sholde be thus departed/ and his cote played for at y<sup>e</sup>  
dyle. And where as they sayd to Jesus y<sup>e</sup> they wol-  
de haue had beleued in him if he had dyscended/ cer-  
tes they<sup>r</sup> hertes were so harde that I suppose they  
wolde not/ for whā he was clyen they wolde in no  
wyse beleue on him/ but to shewe what our blyssed  
lady sayd in this sorowfull tyme of her sones passy-  
on/ saynt Iohn enformeth vs in this text ensuyng.

**C**he. xvi. parte of the text.



Belydes the crosse of Jesu Christ was his  
blyssed moder/ and the systers of his blyc-  
sed moder Mary Cleophe and Mary Ma-  
gdalene.





## Expolycion.



Re Wly We thanke you worthy secretary  
of god blyssed saynt Iohn / for asmoche as  
you haue shewed vs tidynge of our blis  
sed lady / and for that we may clerely ap  
perceyue that she had sene all that was  
done before to her blyssed sone. But beholde deuout  
people the marueylous constancy of our blyssed lady  
his dolorous mother / for she ceased not all the day w  
lamentable teares to ensue her sone to his passyon /  
and to all those places that he went and yode. & her  
bylage was so with teres disteyned that thoro we  
grete anguyshe of her hert that she seemed all disty  
gured. Howbeit she stode so that she might beholde  
all the maner of her sone hangynge on y crosse whi  
che she coude not haue suffred to do if she had not be  
recomforted by the grete excellency of vertues whi  
che floured in her / by reason wherof her soule endu  
red strongly the assautes of sorowe whiche surmou  
ted her hert. Natwithstandyng her moderly teares  
dyd in party abate the cruelte of the iewes / in so mos  
che that some of them refrayned fro theyr cruell per  
secucion / by the occasyon of her paynfull dole. and  
in the grete anguyshe of her soule this might be her  
lamentable complaynt / howe wonderfull be your  
iugement. O god moost pypssaunt O very sauour  
of all the worlde howe incorpzeheysible be your o  
peracions whiche here moze largely apere than e  
uer they dyde in ony other place / or euer shall do to  
beholde him y is all pure and innocent as touchyng



his humanyte / and god as touchinge his diuynyte  
to hange on a crosse With his handes and fete nayled  
vnto it With so rude nayles and shamefull to be ac-  
panyed With theues / and to be mocked and scorned  
as though he were a mydoer deuoyd of might Whi-  
che had thoro we his mylde de serued worse. Alas  
my dere sone sayd þe glorious birgyn / What haue ye  
done that I se you in this confusyon / What caused  
you to take the nature of man in your humble hade  
mayd to susteyne so cruell dethe / Alas haue I nozise  
shew you so tenderly to dampnacyon / namely in the  
floure of your chere youthe and in your parfyt age  
Whan I sholde moost haue enioyed your holynesse.  
Who shall now comfort me / or of Who shall I now  
haue ayde or socoure / is this the rewarde that you  
iewes of curtesy yelde vnto my sone for the grete be-  
nefytes þe hath done to you in preching the lyfe  
ly doctryne and healyng your sekemen / ye haue so  
denly chaunged the grete honour that ye made vnto  
him on þe sonday last past in to right cruell dyspyte  
Howe might I than enioye to tary amonge you / or  
to beholde your bysages disteyned With rightuous  
blode / suffre me not dere sone to lyue after you. right  
it is that I be not disceuered fro you by dethe / for he  
we haue lyued here togyder / deliuer me from these  
euyll and cruell iewes Which thus hath put you to  
dethe. Forgete ye a lytell yf it be possyble your sorowes  
and attende vnto my prayer and request / here  
your pyteous moder dysconforted / graunt vnto me  
my peticion that ye haue graunted vnto the thefe  
that hangeth on your ryght hande. Say þe I shall  
Passyon.



this day be with you in paradys / graunt me dere  
sone and it shall suffice me. Ah souerayne lord and  
fountayne of mercy / shall you deny my humble re-  
quest to me / Whan ye haue graunted it to one y<sup>e</sup> whi-  
che nothing aperteyneth to you by lygnage. What  
offyce or forsayt haue I done or wherin haue I you  
dyspleased / that my petycion sholde not be herde of  
you: truely moche fortunate is he that hangeth by  
you where at I disdayne not / howbeit shewe vnto  
me also your mercy / whiche so instauntly desyre it.  
This might be the dolorous complaynt of our blyss-  
sed lady / and afterwarde to coniecture the hys mys-  
tery of that passyon and howe he sholde come to life  
agayne / and howe by that passyon the worlde shol-  
de be saued and redeemed. But ryght often she fell in  
her lamentable complayntes for the grete sorowe y<sup>e</sup>  
she had by reason of her sone. And for asmuch as she  
cōsidered the destruction of the iewes which was  
to come / somtymespekynge agaynst the synne of our  
forefaders / whiche was cause of this dethe.

**T**he residue of the .xvi. part of the text.

**T**han whan Iesus sawe his moder and the disci-  
ple whiche he loued / he sayd to his moder / woman  
beholde thy sone. and after to his disciple behold thy  
moder. & fro y<sup>e</sup> hour the dysciple receyued her as his.

**O**ur lady goddes moder what may I say of the  
or inwardly thinke by holy medytacion  
you standynge by the crosse your dere sone dyde se  
to suffre suche tourmentes in his bytter passyon  
He of his goodnesse for this consyderacion



50  
Seynge you for his loue so bytterly to wepe  
In whose virgynall wombe he toke incarnacyon  
He commytted you his moder vnto Iohn to kepe.

**E**xposicion.



**A**lthough her  
re be a marues  
lous chaunge  
made vnto ou  
re blyssed lady  
Whan in the place of the  
mayster she receyueth the  
disciple / for god a man / for  
the mayster a seruant / for  
the sone the neuwre / yet  
oure lady toke in gre that  
testament of her sones or  
dynaunce / in the whiche is shewed the holynesse of  
saynt Iohn / and the recommendacyon of the virgyn  
nyte to the virgyn / Whan our lorde gaue vnto saynt  
Iohn in gydyng that treasure. And the doctours co  
clude that Iosephe was than deed / or els he wolde  
haue put her in his keepyng. Whiche had at all ty  
mes so dilygently acompanyed her. But why doth  
not our lorde name her his moder? is this for disday  
ne of default of loue. truely nay / but I wot not why  
der the tendre hert of our lady might haue suffred p  
woorde than without cleuyng for sorow and pyte.

**T**he .xvii. part of the text.  
Passyon.

i. ii.



**F**rom the syxt hour vnto the hour of none  
 Derkenesse ouer all the erthe there was  
 The sonne lost his lyght / in lyke wise dyd the moone  
 Which was a grete wonder and a marueylous case  
 Suche paynes incredyble our lord de dyde enbryse  
 That with a hye voyce loude gan he to cry  
 Bowynge downe his heed vpon his brest full bale  
 Heloy / heloy / lama sabathani.

**A**s moche to say by interpretacion  
 Wy god my god / why hast thou forsaken me  
 Leuyng me confortlesse in grete desolacion  
 The whiche sayeng proceded of the sensualyte  
 Than sayd the iewes if thou be he  
 That is goddes sone from the crosse remeue  
 Dylcende quickly the people may it se  
 Than wyll we all in the byleue.



**A**d from y<sup>e</sup> sixt  
 hour derkenesse  
 was vpon al p<sup>ar</sup>  
 erthe vnto the  
 hour of none  
 Jesus cryed with a hygh  
 voyce. Heloy / heloy / lama  
 sabathani : in the whiche  
 is intpretate my god / my  
 god / why hast thou forsa  
 ken me.

**C**Epocycion.





The pyteous complaynt is made in this.  
ix. worde. Reason bereth here the cause of  
the sensualyte and speketh for it whiche is  
all desolate and deuoyde of confort. and so  
dothe reason complayne to god in þ name  
of the sensualyte & saythe myserably as in grete an-  
guysshe not knowinge where to haue socour. My god  
my god why hast thou forsaken me? the whiche sen-  
sualyte beynge in the seconde person as not knowyn-  
ge his godheed. and was so sore and without measu-  
re of comparyson plüged in paynes that in grete cō-  
streynthe sayd so. Beholde deuout people the sensua-  
lyte in our lorde at this tyme / and you shall clerely  
aperceyue the prophesy fulfilled whiche saythe. O  
you all that passe by the way / beholde if there was  
euer sorow to be compared vnto myne. Cruely nay  
for in other sayntes the sensualyte was recomforted  
by the spyrite and by the vertues þ were in it / sayth  
hope and charyte and other vertues. in soo moche þ  
they receyued ioyntly theyr tourmentes. But in him  
by the prouision of god it was other wyse / for his se-  
sualyte suffered so moche as was possyble / and al the  
cruell tormentes whiche myght be deuysed were  
impynted to him as god had prouyded. for els his  
godly regarde myght haue withdrauen theyr mas-  
lyce as saynt Denys wytnesseth. Mas sayd his sor-  
owunge moder his sorowes reboundeth them on me /  
lyke as somtyme the syne came from the woman vn-  
to man / by reason wherof I shall redeme the forsayt  
of Cue. wherto I am agreable syth it pleaseth god.  
Wherin we may beholde howe our blyssed lady whi-

Passyon.

i.iii.



che lyke as a mother for her chylde w all humylpte  
maketh her sorowe with entere prayer/besechyng  
that it be in party of satisfaccyon for our offences.  
Wherefore it pleaseth god that we sholde haue vnto  
her recours in all our aduersytees/ & to be our moost  
specyall aduocate vnto god.

**C**The. xviij. parte of the text.

**N**ow is sayd our lord/ all thynges ended  
So that the scriptures/ on me be fulfilled  
For that cause from heuen I haue descended  
Obeynge my fader/ he hath so wylled  
My precyous blode to be shedde and spylled  
For to redeme by that mankynde  
To pay his raunsome now we shall I be kylled  
Yet for my passyon wyl be in mynde.



**S**ome of which  
were present &  
herde him cry  
helow/ sayd ta  
ry lette vs se yf  
helow wyl come and hel  
pe the. and after Jesu kno  
winge that all thynges  
were acōplished on him/  
to thende that the scriptus  
re were fulfilled/ he sayd  
I haue thirst/ the which  
was the fyft worde that he sayd on the crosse.



**¶ The .xix. part of the text.**

**¶** Unto our lady this worde right dolorous was  
 So sharpely it sounded in her ere  
 Nowe from my sone sayd she depart I must alas  
 With that from her fell many a tere  
 My lord my god dyde I nat bere  
 Thy sone my chylde byt wene my sydes twayne  
 Del yuer me good lord from this drede and fere  
 And suffre not my sone this day to be slayne. **¶**



**¶** Here was a bel  
 sell putte full of  
 benigre and in  
 cōtyment one of  
 them ran to tas  
 ke a sponge and fylled it of  
 bynegre and putte it on a  
 reede and gaue him to drinke.  
 And after that Ihesus  
 had tasted the benygre he  
 sayd all is performed. And  
 this is the sixt worde that

our lord sayd on the crosse. **¶**

**¶ Exposition.**

**¶** In this worde is shewed a grete constancy  
 and perseuerance agaynst oure inconstancy  
 and chaungeablenesse whiche bringeth no  
 thinge to cōclusyon & perfectyon. This wor  
 de was right dolorous to our lady bycause  
 of þe departyng of her blyssed sone which aproched  
 Passyon. i. liii.



**¶ The .xx. parte of the text.**

**N**ow we draweth our lord fast vnto his ende  
 Wherfore the seconde tyme he maketh a loude cry  
 Sayeng god fader my spyrte I commende  
 Into thy handes lo nowe I dye  
 All thinges befoze prophecied fulfylled haue I  
 So that vnto your pleasure done is every thyng  
 Nowe in to the helles I wyll me hye  
 And thole that be there with me wyll I bringe.



**J**esus cryed with  
 a hye voyce and  
 sayd fader in thy  
 handes I comen  
 de my spirite. the  
 whiche was the .vii. wor  
 de and enclynning his heed  
 he yelded by his goost. A  
 stronge and hyghe voyce  
 that maketh the heuyns  
 to tremble A mighty and  
 persynge voyce which go  
 est in to the helles. A dethe ryght dolourous for the  
 whiche all thinges of ryght dothe moorne. A dethe  
 precyous whiche baynqueshed dethe. A myghtye  
 dethe whiche seuerest the hell / foure partes in lym  
 bo and purgatory. To the ym in lymbo thou gyuest  
 perfyte glozy. and vnto them in purgatory þ makest  
 holly remissyon by the presence of the glorious soule  
 of Jesu Christ, or at the leest grauntest grete & plens



tyful deluyeraunce to some holly. to the other in part.  
Nowe art thou our cursed enemy euyl confounded  
thou haddest thought with thy malycyous ryan-  
ny / to styng the soule of Jesu Christ. but the dymy-  
nyte whiche was in it enclosed hath done thy  
partye malyce / and taken from the thy prayr whi-  
che thou thoughtest for euer to possede. And thou sy-  
nagogge thought to haue destroyed Iesus / but as  
the woman egypteyen whiche wolde haue had Jos-  
sephe take his mantell and he fledde. In lyke wyse  
hath he lefte w the the mantell of his fleshe / nowe  
is fledde thy handes / and escaped fre deuoyde of de-  
the and mortalyte.

**C**The. xxi. parte of the text.

**A**d by and by the bale of the temple des-  
cended on sondre from the hyghest parte  
vnto the lowest / and the erthe trembled  
and the stones were clouen a sondre / and  
the graues oppned and many bodyes of  
holy men whiche had slombred arose and entered in  
to the holy cyte and apared to dyuers.

**E**xpofycion.

**W**ith harde hert all blynde thou mā ta-  
ke compassyon of this dethe / and fere  
sythe the bodyes which haue not syn-  
ned do treble spyrитуally for that than  
done visybly. In lyke wyse do thou des-



hyde and bryke the bayle of thy ignorance which  
couereth the and letteth the to beholde the saynt of  
sayntes, whiche ought to shyne in thy soule by true  
beleue. Tremble thou than for fere of the vengeaun  
ce of god which art acursed & grounde the so that by  
compassyon thou mayst be healed.





The. xii. part of the text.

The bayle of the temple is now fallen and rent  
With dyuers and sondry marueyls mo  
As wytnesse the those that than were present  
The erthe trembled the stones claued in two  
The deed bodys / out of theyr graues dyde go  
Wonders agayne nature / that day were wrought  
The very sone of god is this / sayd Centurio  
That all this worlde hath formed of nought.

**A**nd Centurio the whiche kept Iesu se-  
pyng the erthe tremble / and the grete  
sodayne chaunge of all oratours doubted  
gretly enioyenge and glorifyenge sayd.  
This man was rightuous and trewly  
he was the sone of god. And all they whiche were  
present beholdyng the wonders knocked theyr han-  
des on theyr brestes by contrycion and were couer-  
ted. And all this knowlege had they that stode ferre  
fro him. and many women that came in his compa-  
ny from Galyle and Jerusalem.

Exposicion.

**E**yn now begynneth the p[ar]t of our  
lord to haue his force / for they whiche be-  
helde the myracles beleued. for Centurio  
whiche was a knyght & gouernour of the  
men y were about him / beleued y he was  
the sone of god. he confyrmeth y dekenesse of the sone  
which dured. iii. houres & tynnyed. y which tynnyed  
of the sone was agayne the romen coloure of nature.



for it was in the full of the mone. Saynt Denys of  
Fraunce the whiche was in Egypt in þat tyme sayd  
the god of nature suffered / or els the world defayled.  
Ferthermore Centurio behelde that Jesus had gye-  
uen by the holy goost of his owne wyll / for yet he  
had a grete voyce by þe which he shewed þe he might  
haue lyued a yere lenger yf it had ben his pleasure.  
He sawe the erthe quake / the stones cleue a sondre / &  
many mo marueyles by þe which he might so say.  
This man hath sayd that he is the sone of god / and  
howe this day he hath promysed paradys to þe one  
of the theues / if he sayd fals he shoulde be the pro-  
dest of all / but he shewed all mekenesse and suffered  
all shame with patience without sekynge honoure  
or gloze. For yf he desyred onely gloze and renome  
for that sayned him selfe the sone of god / this myght  
not haue ben that he wold thus shamefully haue be-  
hanged: for it is no honour to be hanged.

Howe one of the ierues after that our lorde Jesus  
Christ had yelded by the holy goost perced his sy-  
de with a spere.

The knyghtes now with other went out atones  
that in Ierusalem at that tyme were.  
Of the two theues to bruse theyr legges and bones  
to breke the sabot day they stode in grete fere  
Cruelly theyr ioyntes theyr byde pull and tere  
Cast ynge theyr bodys in byches there besyde  
Then came forth the Longpus with a sharpe spere.  
And in our lordes hert made a wounde full wyde.



Out of the whiche ranne Water and blode  
Wherof the angels toke mynystracion  
As wytnesseth saynt Iohn that in presence stode  
And also his moder to her grete vexacion  
Whose precyous body by holy consecracion  
Bytwene the preestes handes dayly we do se  
By stedfast faythe at the leuacion  
Though it seme brede insyght to be.





**¶ The. xxiij. part of the text.**



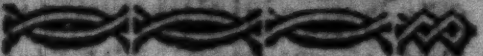
He ielwes than for bycause that it was  
the euyn of theyr sabot / that no deed bo-  
dy sholde be left on the crosse on that gret  
holy day / they prayed Pilat that theyr  
thyes myght be broken / and that they  
might haue ben put downe of the crosse. Than came  
the knyghtes and brused the thyes of the two the-  
ues whiche were crucified with hym. But whan  
they came to Ihesus seying hym deed they dyde not  
bruse his thyes / but one of þ knyghtes opened his  
syde with a spere / and incontyent there sprang out  
water and blode. and he that sawe this gyueth wit-  
nesse / and his wytnesse is trouthe. And he knoweth  
for a trouthe that sawe it / to thende that ye may be-  
leue it. for these thinges was done to fulfyll the holy  
scripture that saythe. you shall not bruse þ bones of  
him. Than agayne saythe the scripture in another  
place / they shal se in to whom they haue trāsfyched.

**¶ Expolycion.**



So sorowfull moder to harde and cruell is  
thy psecucion agaynst your blissed sone  
whan they spare not his body the whis-  
che is deed. But the diuynne ordynance  
wyl suffre it for to shewe clerely þ your  
blissed sone was the true lambe / þ whiche was the  
wed by the lambe of pasques. Of whome was sayd



50  
you shall not bryse the bones of hym / it is than cer-  
tayne that he was the true prophete on whome all  
the tokens before shewed by prophecies were fulfyl-  
led / for of none other they be not founde fulfylled. &  
therfore well it is knowen that the auncyentes pros-  
phetes the whiche afore season hath be founde true  
sayled not in this thinge. and by þ same sygnes and  
reasons þ apostels ouercome the ielwes by theyr las-  
we / and had conuerted them if they had not ben ob-  
stynat and blynde. But ones more god wyll puruey  
for pagans and heretykes. Afterwarde the ielwes  
made to kepe the sepulcre and couered it / not with-  
standynge they corrupte the keepers of the sepulcre  
with money / and made them say that the discyples  
stale on the slepyng. And also if god had not ben deed  
before he had lyued but a whyle: after that / that he  
was so perced in the syde with a spere cun to þ hert  
Than saynt Iohn saythe that the water / the blode  
and the spyre gyueth wytnesse of Iesu Christ. the  
water betokeneth the sacrament of the aulter / and  
saynt Auguistine saythe that the chese was baptys-  
sed with the sayd water / for it fell on him. And what  
shall I say to the blode of our lord / whyder it tar-  
yed on the erthe or nay: I beleue that all þ blode whi-  
che was of the interyte and perfeccyon of nature hu-  
mayne was receyued in the resurreccyon / but ano-  
ther manes blode might haue tarped here with vs  
vpon the erthe. As now we dothe men say the holy blo-  
de of Hayles and of Bruges. 



Howe Nychodemus and Iosephe of Aramathy  
 toke the body of our lord downe of the crosse and  
 howe they buryed him & put him in his tombe.



Nowe gone is Nychodem<sup>s</sup> & Ioseph of aramathy  
 Unto Pylate the prouost a petycion to make  
 That the body of Iesus nowe deed at Caluery  
 To haue his lycence it do vone to take  
 Than Pylate to them in this wyse spake  
 His frendes I wote well that ye be



I am content for your sake  
his body be taken from the tree.  
Then from the crosse do they him take  
And layd him in his mothers lapp  
Upon her sone than dyde she  
Full piteously that souked her papper  
By which her armes she gan him happe  
And with her teares wyshes every wounde  
Then in his swarthey dyde him wrapped  
And layde his body in the grounde  
Within a monument nere into the mount  
Nere made in a garden there besyde  
An hundred fote and ten in dystaunce to acount  
from the place of Caluary our lord dyd so proude  
Our lady than perceyued she coude not there abyde  
Alas she sayd my sone shall you depart from me  
Wolde god of his grace it might so betyde  
This day my dere chyld I sholde dye with the

**The. xxiii. parte of the text.**  
**of the gospel.**



When the euening came a ryche man  
and a noble that came fro Aramatye  
the cyte the glose saythe it is .x. leges  
from Jerusalem he was a good man  
and a iust and Joseph was his name  
the whiche was a close discypyle of Iesus for feare of  
the iewes / and he tarped the byngdome of god. he  
Passyon. k



neuer consented to the counsell of the ierwes nor unto  
the dedes of them. He went to pylate and asked the  
body of Iesus / pylate marueyled yf he were sythe  
deed and called Centurio and asked him if he were  
deed. And when he knewe it he commaunded the bo-  
dy to be yelded to Rychodemus and Joseph of Aras-  
mathy. Rychodemus came also sythe to Ihesus by  
nyght / and brought with him a mystryng of myrrour  
and of aloes about a hundred pounce. When they to-  
ke the body of Ihesus and wrapped hym in a shete  
with spyes / as the ierwes hath accustomed to bury.  
and in y place where he was crucified there was a  
garden / and in the garden there was a newe tombe  
in the which was neuer man before buryed.

**The glose.**

**U**nto the tombe front the crosse was a hill  
died and ten fote. Than for by cause that  
the tombe was thereby / and that fewe  
of the sabot of the ierwes dyde were they  
putte him in. and putte a grete stone vnto  
the forclayd monument and went theyr wayes.  
And there was Mary Magdaleyne and the other  
maryes ioyntlyng agaynst the sepulchre / and sepyng  
the monument and by what maner the body of Ie-  
sus was putte in / they turned backe and made all  
redy spyes and opmentes that when they came  
agayne they myght abyde hym / and for the sabot  
they left all and dyd after the commaundement of the  
lawe. at that hour of late euen was the fast entryn





ge in to Jerusalem, for he that you right dolorous  
 moder traueyled and anguished lode to take y<sup>e</sup> pre-  
 cious body of your blyssed sone, and that ye may ke-  
 ke hym in to your armes. It is well to knowe that  
 you kyst him sweetely and mekely. Alas it was no  
 such kissing as was beforetyme, and she toke him  
 with pale there into her armes tyll that her blyssed  
 bysage, and her precious vestmentes were tached  
 and spotted with his moost precious woundes and  
 the noble blode. I beleue also that his well beloued  
 Passyon.



Mary Magdalene that by deuyng his bte in her  
armes the whiche before she had anoynted and kys-  
sed and wyped with her heer. And she thā receyved  
ful pardon of all her synnes. Our lady may say ofte  
tymes adewe / who is so dolorous to departe from  
my dere sone for the spyrte is vp to god and I stay  
here desolate in this desert & in this mysery. And af-  
terwarde when they wolde haue buried hym & haue  
taken him out of her armes she might say. alas. Sym-  
chodemus and Iosephe what wyll ye do. Wyll ye  
ley away so soone the body of my wel beloued sone.  
the spyrte is departed to god and yet they take a-  
way his body from me. and all that I graunt so that  
he shal be buried for to fulfyll the prophesy that his  
sepulchre may be glorious. that wold to god it were  
his pleasure that I were buried now with hym.  
Than the offyce and the mystery of y sepulture. and  
of the sepulchre were fulfilled. after y mortalyte we  
holde in lyke wise bury in oure herres the glorious  
body of our lord Ihesu Christ by penaunce and de-  
uout remembraunce and wyappe it in white metes  
of vertue and purenesse of chastyte. with constan-  
ce & stabylte. Symchodemus and Ioseph departed.  
but our lady. saynt Iohn. and the other good wo-  
men staryed leger. but the night came on so fast that  
it constayned them to retourne. Good deuout peo-  
ple I praye you regarde with your eyes the harde  
retournyng of our blyssed lady and of saynt Iohn.  
and of the other maryes in to Ierusalem. ye maye  
thynke well that in the way they shewed the plas-  
ces. in the whiche our lord Ihesu Christ had ben



dayll entreated/ and often tymes they retourned  
gaping towarde the crosse sayeng/ here he was stry-  
ken/ here he might no longer here the crosse/ here he  
commaunded vs to wepe no more. With many mo-  
ppteous languages. After that they came all toge-  
der in to an hostell and saluted many strangers whi-  
che were not of þe sayd hostell: for it is well to knowe  
that dyuers people bothe men and women whiche  
were by the conuerted made a grete compnye to con-  
forte our blyssed lady that honorable moder. And in  
the entrynge of the doore/ she thanked them sayenge  
vnto them salutes. And also all they byde salute her  
sayenge/ were moder take to you some conforte. Af-  
terwardes she entred in to the hostell and the table  
was redy layde for to take some refectyon the whi-  
che was very lytel. In the ende when graces was  
sayd our lady went solytrarily in to her oratory and  
toke her leaue of saynt Iohn that he might go in to  
another chambere apart by him selfe. yf some deman-  
ded what our lady might do from this hour vnto þe  
resurreccyon/ I holde relygiently without preiudy-  
ce that she was rauysshed in her spryte or els in con-  
templacyon/ and she departed not out of that place  
where she was and spake to no body/ and went not  
after to visyte the sepulchre. for she knewe very well  
that he wolde rylse the thyrde daye. Se Moyses in  
þe mountayne/ and saynt Paule in his conuercyon/  
and saynt Iohn the euangelyst in the Cene/ from the  
ple of Chanios/ and many mo were rauysshed to se  
the secretes of Iesu Christ. It is well to beleue that  
our blyssed lady was nowen the erthe without the



same grace / and specially in that houre and in that  
tyme þ consolacyon was for her so necessary. Also co  
sydering the profounde mystery of our redemption and  
of that passyon. Consydering also the excellent ioye  
that neuer was none suche of the holy fathers / whiche  
were in limbo / and of the deliuerance also of  
them whiche were in purgatory and howe the dy  
guyte and the spyrte of the sone gaue clarte & ioye  
perdurable. Also consydering howe the soules blyss  
ed her whan she hadde brought forth the fruite of  
they redemption and of they fathers / and in especy  
all of saynt John Baptist / saynt Anne / and her saye  
thful spouse iust Joseph magnifyed her and sayd.  
Blyssed be that holy moder and virgyn which hath  
brought vnto vs suche a sauour. It is trowth that  
A rude and ignorant can not no / may not tell ne toun  
dre the noble consyderacyons and contemplacyons  
the whiche our blyssed lady myght haue had to the  
houre that her sone gloriously dyde aryse fro dethe to  
lyfe / in body immortal and impassible. and she wold  
him to þ swete moder. It is well to knowe he sayd  
god kepe you dere moder / and she worshypped him  
and than her ioyes were renewed and acōplyshed  
might synge Magnificat anima mea dominū. My  
soule say the reuerence to the true and soueraygne  
lorde. My spyrte bryseth in god / my helthe and sa  
uoure. And lette vs in this ende pray and say this  
prayer to almighty god. Iesus true sauour of all þ  
worlde / graunt vs by þ vertue of thy passyon þ me  
of all our synnes may haue cleane remission. Amen



At good deuout people? haue in mynde  
**H**ow our lord Iesus / lyeth in sepulchre  
Who for the loue / he had to mankynde  
Many reproches / dyde suffer & endure  
Remembre also Adam / how he dyd procure  
By the apple eatyng / mannes dampnacyon  
And howe y<sup>e</sup> lambe Iesus / moost meke and demure  
Redemed his offence / and payed his raunson.

Wherwith thinke ye: With golde or precious stones  
Say nay not so / but with his precious blode  
Was not his flesh / betwixt the bones  
Before his nacyng / vnto the rode  
Out of his true woundes / sprang a grete fode  
Wherin all synners / be purifyed and made cleane  
And man made free / that in bondage stode  
Whiche price impreyable / no man can exteme.

**Deo gratias.**

### **¶ Inuocacyon of Robert Coplande.**

**A**lmighty god that dyed vpon the rode  
As to redeme by thyne extreme doloure  
And wyllfully there shedde thy precious blode  
Of parlyte say the distyll let do wne thy shoure  
As to endewe from all spottes of erroure  
And stedy vs in goostly medytacion  
Of thy grete payne of our conforte the floure  
Suche werkes to vse that be to our saluacyon.

**¶ Finis.**



**T**here endeth a goostly treatyse of the passyon of  
 Christ, with many deuout contēplacions, ex-  
 amples, and expolycions of the same. En-  
 printed at London in fletestrete at the  
 sygne of the sonne by Wynkyn de  
 Worde. the. vi. daie of Octo-  
 bre. The yere of our loz-  
 .m. lxxv. .cccc.

xxi.





